

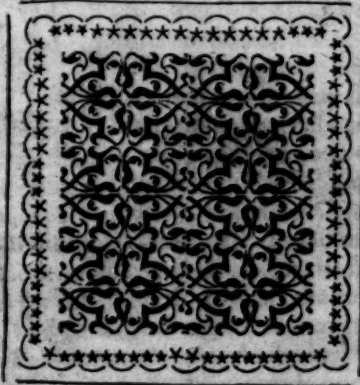
A REFORMATION
OF A CATHO.

LIKE DEFORMED: BY M. W.
PERKINS. WHEREIN THE CHIEFE
CONTROVERSIES IN RELI-
GION, ARE METHODICALLY,
and learnedly handled.

Made by D. B. P. [Priest]

THE FORMER PART.

*Take yee great heed of false Prophets, which come to you in the
cloathing of sheepe, but inwardly are rauening Wolves. By
their fruits you shall knowe them. MATH. 7. 15.*



Printed with Priuiledge. 1604.

OF A CATHO

THE HISTORY OF THE
CATHOLIC CHURCH
IN THE
MIDDLE AGES

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Printed and Published by

TO THE MOST PV-
ISSANT, PRVDENT, AND RENOW-
MED PRINCE, IAMES THE FIRST, BY
THE GRACE OF GOD, KING OF ENGLAND,
SCOTLAND, FRANCE, AND IRE-
land, Defendor of the Faith, &c.



MOST GRATIOVS AND DREAD
SOVERAIGNE. Albeit, my slender
skill cannot afforde any discourse worthy
the view of your Excellency, neither my
deadded, and daylie interrupted, and perse-
cuted studies, will giue me leaue to accom-
plish that litle, which otherwise I might vn-
dertake and performe: Yet being enbolde-
ned, both by your high Clemency, and
Gratious fauour, euer shewed vnto all good
litterature, especially concerning diuinitie:
& also vrged by mine owne bounden due-
tie, and particular affection; I presume to present vnto your highnes this
shorte ensaying treatise. For your exceeding Clemency, mildenesse,
and rare modestie, in the most eminent estate of so mighty a Monarche;
as it cannot but winne vnto your great loue, in the hartes of all confide-
rate Subjects: so on the other side doth it encourage them confidently to
open their mindes, and in dutifull manner to vnfolde themselues vnto
their so louing and affable a Soueraigne. And whereas (to the no vulgare
prayse of your Majesties pietie) you haue made open and often profes-
sion of your Vigilancie and care, to aduaunce the diuine honour of our
Saviour Christ, and his most sacred Religion: Then what faithfull
Christian should stagger, or feare to lay open, and deliuer publicly,
that which he assureth himselfe to be very expedient, necessary, and
agreeable towards the furnishing, and setting forward of so heavenly
a worke?

a worke? Moreouer, if I your Majesties poore subject, haue by studie at home, and trauaile abroade, attayned vnto any small talent of learning, and knowledge: to whome is the vse and fruit thereof more due, then vnto my so gracious, and withall, so learned a Liege: Finally, for a proofof my sincerity, affection, and dutifull loue towards your Majestie, this may I iustly say, that in time of vncertaine fortune (when assured friends are most certainly tried) I both suffered disgrace, & hinderance for it, being stiled in Print, *A Scotist in faction*: therein farther employing my penne in *A two-folde discourse* (which I hope hath beene presented to the vewe of your Majestie) the one conteyning a defence of your Highnes honour: the other of your title, and interest of the Crowne of England. And if then my zeale and loue of truth, and obligation to your Majesty, drew me out of the compasse of mine owne profession, to treat of lawe courses: I trust your benigne Grace will now licence me, out of the same fountaine of seruencie and like zeale vnto Gods truth, no lesse respecting your Majesties eternall honour, and heavenly inheritance, something to say in matters of diuinity: hauing beene the best part of my studie, for more then thirte seauen yeares.

Whereinto I may conueniently enter with that golden sentence, with which your Majestie beganne the Conference, holden in Ianuary last, betweene certaine of your subjects, about some controuersie in Religion: *A loue principium*: or conformable to that in holy writte, *I am Alpha, and Omega*, that is, *The beginning, and the end*, saith our Lord: And applying it vnto Princes, I may be bolde to say, that nothing is more expedient, and necessary for Kinges: nothing more honourable, and of better assurance for their estate, then that in the very beginning of their raigne, they take especiall order, that the supreme, and most puissant Monarch of heauen and earth, be purely, and vprightly serued, aswell in their owne exemplare liues, as throughout their Dominions. For of Almighty God his meere bountie and great grace, they receiue and holde their Diadems and Princelie Scepters: and cannot possesse and enjoy them (their mighty Forces, and most prudent Counsailes notwithstanding) one day longer, then during his diuine will and pleasure: Which that wise King witnesseth, speaking in the person of Gods wisdom, *Per me Reges regnant*. By me Kinges doe raigne. And *Nabuchodonoxer* sometime King of Babilon, was turned out to grafe with beastes, for seauen yeares, and made to knowe and confesse, that the highest doth commaund ouer the Kingdomes of men, and disposeth of them, as pleaseth his diuine wisdom. But I neede not stande vpon this point, being so well knowne, and duely confessed by your Majestie.

But

Apoc. cap.
1. 8.

Prouerb. 4

Dan. 4.

But sithens there be in this our most miserable age, great diuersities of Religions, and but one only, wherewith God is truly serued and pleased, as saith the Apostle: *One body, one Spirit, as you are called into one hope of Ephes. 4. your vocation, one Lord, one Faith, one Baptisme*: My most humble suite and supplication, to your high Majestie is, that you to your eternall good, will embrace, maintayne, and set forth that only true, Catholike, and Apostolike faith, wherein all your most royall progenitors liued and died: or if you cannot be wonne so soone, to alter that Religion in which it hath beene your misfortune, to haue beene bredde and brought vp: That then in the meane season, you will not so heauely persecute, the sincere professors of the other.

Very many vrgent, and forcible reasons might be produced, in fauour and defence of the Catholike Roman Religion, whereof diuers haue bin in most learned treatises, tendered to your Majestie already. Wherefore I will only touch three: two of them chosen out of the subject of this booke: The third selected from a sentence of your Majesties, recorded in the aforesaid Conference.

And because that argument is, as most sensible, so best assured, which proceedeth from a principle that is either euident in it selfe, or else graunted, and confessed for true: My first prooffe shall be grounded vpon that your Majesties owne resolute, and constant opinion (as it appeareth in the said conference) to witte: *That no Church ought farther to seperate it selfe from the Church of Rome, either in doctrine or ceremonie, then shee hath departed from her selfe, when shee was in her flourishing, and best estate.* From whence I deduce this reason: The principall Pillers of the Church of Rome in her most flourishing estate, taught in all pointes of Religion, the same Doctrine, that shee now holdeth and teacheth; and in expresse tearmes condemneth for error and heresie, most of those Articles, which the Protestants esteeme to be the principall parts of their reformed Gospell: Therefore if your Majestie will resolutelie embrace, and constantly defend that doctrine, which the Roman Church maintayned in her most flourishing estate; you must forsake the Protestant, and take the Catholike into your Princely protection. Pag. 75.

To demonstrate vnto your Majestie, that we now holde in all points, the very same Doctrine, which the most approued auncient Doctors, and holy Fathers held and deliuered: Because it is to long for an Epistle, I reserue it to the booke it selfe, for the points it handleth; and will here briefly note out of it, some such old reprobued errors, that the Protestants doe reuiue, receiue, and avowe, as the very sinnewes of their Gospell. *Martin Luber* the ring-leader of the newe pretended reformation, layeth for the ground-worke of his Religion, *That man is iustified by only faith: and*

The Epistle dedicatorie, to the Kinges Maestie.

Au de fide
& operi-
bus ca. 14.

Cap. 20.

Test. Socr.
lib. 1. hist.
cap. 17. S.
Hier. pref.
lib. cont.
Pela. & S.
Aug. de fi-
de cont.
Manich.
Epiph. her.
64.

PERKIN.
Pag. 29.
Aug. retra.
lib. 2 c. 22.
& here. 82.
PERKIN.
Pag. 163.

in this he is applauded and followed of all Protestants : and yet as testifieth the most sound witnes of antiquity, S. *Augustine*, that *only faith is sufficient to Saluation*, was an error sprong vp in the Apostles dayes; against which, the Catholike Epistles of S. *Peter*, and S. *Iames*, and S. *Iohn*, were principally directed. And the authour of that error was that infamous Sorcerer *Simon Magnus*; as the blessed Martir *Irenæus* hath recorded in his first booke against heresies.

An other principall piller of Fryer *Luthers* Religion, consisteth in Deniall of free will; wherein he jumpeth with the old rotten heretike *Manes*, of whome the *Manicheans* were named.

One *Proclus* an erronious *Origenist* taught that sinne was not taken away in Baptisme, but only couered, as is recorded by that holy man, and auncient Father *Epiphanius*. M. PERKINS (in the name of the Church of England) affirmeth in like manner, the originall sinne remayneth still, and raigneth in the regenerate, albeit it is not imputed vnto them.

Iovinian was accounted a Monster by S. *Augustine*, for defending honest Marriage to be of equall vertue, and meritt with chaste Virginitie: and faith further that this heresie was so sottish & fleshly; that it could not deceiue any one learned Priest, but only some few simple & carnall women. Yet this our English champion blusheth not to affirme that marriage is not only equall, but better also in diuers respects then Virginitie.

The same older reprobate heretike, barked also against approued feasts and fasting dayes, so doe most of our Ministers at this time.

Vigilantius was sharply reprobued by Saint *Hierome*, in a booke written against him, and hath beene euer since vnto this day, esteemed a wicked hereticke, for denying prayer to Saintes, and honour to be donne vnto their Reliques: And yet, what point of Doctrine is more currant among the Protestants, then this.

In like sorte, one *Acris* to the *Arrian* heresie, added this of his owne; That we must not pray for the soules of our friendes departed; as S. *Augustine* hath registred. And doe not all Protestants embrace and earnestly defend the same;

A common custome it was of the *Arrians*, and of other more auncient heretikes, to reject all Traditions, and to rely only vppon the written word, as testifieth S. *Irenæus* and S. *Augustine*. Doe not ours the same, rejecting all Traditions, as Mans Inuention.

Xenatas a Barbarous Persian indeed, yet in shew a counterfeited Christian; is noted for one of the first among Christians, that inueyed against the Images of Saintes, and the worship donne by true Christians vnto them; as both *Nicephorus*, and *Cedrenus in compendio* doe recorde. The reprobate Jewes indeede before him, and after euen vntill this day, the

Aug. ad q.
vult. heres.
53.

Lib. 3. c. 20
Lib. 1. con.
Maximinu.

Niceph. li.
12. cap. 27.

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miscreant Turkes (enemies of all Christianity) doe dwell still in the same error : And yet is not this most vehemently auerred by our Protestants, and all *Caluimists* ; although they cannot denie but that about 900. yeares agoe, in the second generall Councell holden at Nice, they are by the consent of the best, and most learned of the world, for euer accursed, that doe denie reuerence and worshippe, to be giuen vnto the Images of Saintes.

I will omitte sundrie other heades of the Protestants Religion, by all approued antiquity reprobued, and condemned, that I passe not the boundes of an Epistle, and seeme ouer tedious vnto your Maiestie. Especially considering that these are sufficient, to conuince that those points (wherein the Protestants affirme the present Church of Rome, to haue so farre degenerate from the auncient) are the very essentiall partes of faith, then maintayned by the Romans : And the contrary opinions nothing else, but wicked heresies, of old inuented, and obstinately helde against the same *Roman See*, euen as they are now in our time : and of old also condemned by the same Church in her most flourishing and best estate. Wherefore your most excellent Maiestie, being resolute in that singular good opinion, (that no Church ought farther to depart from the Church of Rome, then shee is departed from her selfe in her flourishing estate,) must needs recall the Church of England, from such extravagant opinions, to ioyne with the Roman church in the aforesaid articles, which shee in her best time helde for partes of pure faith : And in all others also which they cannot directly proue (in a lawfull disputation before your Maiestie) to haue beene altered by her, particularly naming the point of Doctrine; the author of the chaunge : the time and place, where, & when he liued : who followed him, who resisted him, and such other like circumstances, which all be easely shewed in euery such reuolte or innouation : because the vigilant care of the Pastors of Christes flocke, haue bin alwaies so great, as no such things could be vnknowne, let slippe, or vnrecorded.

Thus much for my first reason, collected from the vntruth of the Protestants religion.

The second shall be grounded vpon the vngodlines of it, where I will let passe that high point of impiety, that they make God (who is goodnes it selfe) the author of all wicked actions, donne in the world : And will besides say nothing of that their blasphemie against our Sauour **I E S V S C H R I S T**, that he ouercome with the paynes of his passion vpon the Crosse, did doubt, (if not dispaire) of his owne saluation : being vnwilling to touch any other pointes, then such as are afterwarde discussed in this booke.

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The triumphant Cittizens of heaven (who enjoy the presence of God, and happieſt life that can be imagined) are by Protestants diſdaynefullie termed, *Dead men*; and eſteemed neither to haue credit with God to obtaine any thing, nor any care or compaſſion on men, among whom they once liued and conuerſed ſo kindly.

And as for the poore ſoules departed, who in Purgatory fire pay deare for their former delightes and pleaſures: they deſprieue them of all humane ſuccour, by teaching the world to beleeuē that there is no ſuch matter.

Concerning vs Chriſtians yet liuing on earth, there is no leſſe impyetic in their opinions: For they teach that the beſt Chriſtian is no better in effect, then a whited Sepulchre, being inwardly full of all wickednes, and miſchiefe; and onlie by an outwarde imputation of *Chriſtes* righteouſnes vnto them, are accepted of God for juſt. To thinke that there is inherent in the ſoule of Man, any ſuch grace of God, as doth cleaſe it from ſinne, and make the man juſt in his ſight; is with them, to raze the foundation of Religion, and to make Chriſt, a *Pſeudo-chriſt*: wherein, I knowe not whether they be more enuiouſ againſt the good of Man, then they are injurioſ, eyther to the ineſtimable value of Chriſtes bloud, as though it coulde not deſerue any better eſtate for his fauourites: or vnto the vertue and efficacie of the holy Ghoſt; as not being able (by likelihoode) to purge mens ſoules from ſinne, and endue them with ſuch Heauenlie qualities. I omitte the diſgrace thereby donne to the Bleſſed God-head it ſelfe, making the *Houſe of Holies*, rather willing to couer and cloake our iniquitie, then to cure it: And contrarie to his infinite goodnes, to loue them whom he ſeeth deſiled with all maner of abominations.

Vnto theſe paradoxes, impious againſt God, and ſlaunderous to Man. If it will pleaſe your Maieſtie to adde, the prophane carnallity of ſome other points of the Proteſtant Doctrinē, you will (doubtles) in ſhort time loath it. As for example: That it is as good & godlie, by eating, to feede the body, as to chaſtize it by faſting. That it is as holy, to fulfill the fleſhly deſires of it by Mariage, as by Continencie, to mortifie them; yea that it is flatte againſt the word of God to vowe Virginitie: And alſo contrarie to his bleſſed will to beſtowe our goodes on the poore, and to giue our ſelues wholly to prayer, and faſting. All which, this Aduocate of the Engliſh Congregation teacheth expreſſie.

Page. 132.
162. 166.

Is this the purity of the Goſpell? Or is it not rather the high way to *Epicuriſme*, and to all worldly vanity, and iniquitie.

I need not joyne hereunto, that they teach it to be impoſſible to keepe Gods Commaundements; and therefore in vaine to goe about it: And farther, that the beſt worke of the righteous man, is deſiled with ſinne. Wherefore, as good for him to leaue all yndone, as to doe any.

Nay,

Nay, if this position of others were true, it would followe necessarily, that all men were bound vnder payne of damnation, neuer to doe any good deede, so long as they liue: for that their good deede being stayned with sinne, cannot but deserue the hyre of sinne, which according to the *Aposle* is: *Death euerslasting*. If your Majesties important affaires, would once permitte you to consider maturely of these impieties, and many other like absurdities, wherewith the Protestant Doctrin is stuffed: I dare be bold to say that you would speedely either commaund them, to reforme themselues, and amend their errors; or fairly giue them their *Congre*. I will close vp this my second reason, with this *Epiphoneme*. *That it is impossible for a Protestant, firmly cleauing to the groundes of his owne Religion, to hope for anie saluation*. For they doe, and needes must graunt, that no man can be saued without a liuely faith; and also that a liuely faith cannot be without charity, for otherwise it were dead: Now then to the purpose; No Protestant can haue charity: for as witnesseth *S. Iohn*. *This is the charitie of God, that we keepe his commandements*. But it is impossible (according to the Protestants) to keepe the commandements: therefore also impossible to haue charity; *Which is the fulnes of the lawe*: & consequently impossible to haue a liuely faith, which cannot be without charity. And so finally through want of that liuely feeling faith, whereby they should lay hold on Christs righteousnes, to hale and apply that vnto themselues, they can haue no hope at all, of any fauour, and grace at Gods handes: Without which they must needes assure themselues of eternal damnation, in steede of their pretended certayntie of saluation. To these two arguments, gathered out of the treatise following, I adde a third, collected from these your owne memorable wordes related in the aboue named conference: *viz. Are we now come to that passe, that we must appeache Constantine of Poperie and superstition?* Which argueth that your Majestie judgeth them, to haue litle regard of either piety or ciuility, that would admit such a thought into their mind, as that the first Christian Emperour (our most renowned countriman, should be nousted & brought vp in superstition: wherein your Majestie hath great reason, for he was most carefully instructed, & taught the Christian Religion, by such holy Confessors, whose sincerity in faith had bin tried in the hotte furnace of many strange persecutions: And he farther had the good happe to see, and heare together in the first generall Councell of Nice, many of the holiest, and best learned Bishops of Christendome. Therefore, is it most vnlikely that so Royall a Person, deuoted to Religion, and hauing so good meanes to attayne to the perfect knowledge thereof, as no man could haue better, should neuertheless in the purest time of it, be misledde into errour, and superstition. If then, it may be proued, that this most Christian Emperour (the glittering ornament of our

Rom. 6.

1. Epist. cap. 5. 3.

Rom. 13.

Page. 69.

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noble Iland) did belecue such articles of the present Roman Church, as the Protestants teach not to be beleueed: Will not your Majestie rather joyne in faith with so peerles a Prince, who by the consent of all antiquity, was for certayne right well enformed, then with these, whome(doubtles) most men deeme to be pittifully deceiued: Nowe that *Constantine* was of the same opinion, in matter of Religion, with the present Church of Rome, may euidently be gathered out of this that followeth.

First, he was so affectionate vnto the signe of the Crosse, that he would haue it gloriously appeare, both abroad in his banners, and at home in his Pallace: and in the midst of the Citie of Rome, with this Poetic: *In this signe of saluation, I haue deliuered the Cittie.* With it also he blessed his visage.

Enfeb. de
vita Con-
stan. lib. 3.
cap. 2.
Lib 2. c. 4.
Lib. 4. c. 26.

With fasting and other corporall affliction, he chastized his body, that he might please God.

He with incredible admiration, honoured professed Virgins, and made lawes in their fauour.

Ibidem lib.
3. cap. 47.
& alibi.
Chry. hom.
66 ad pop.
Antioch.

He builded many Churches in honour of the Apostles, and Martirs.

And as *S. Chrysostome* recordeth: He that was reuested in purple, went to embrace the Sepulchres of *S. Peter*, and *S. Paul*, and all Princely state laide aside, stood humbly praying vnto the Saints, that they would be intercessors for him vnto God.

Enfeb. in
vita Const.
lib. 4. ca. 60.
Ibid cap.
71.

He farther tooke order for the burying of his owne body, in the midst of the Tombes of the twelue Apostles, that after his death he might be partaker of the prayers, which should be there offered in the honour of the Apostles. Neither was he frustrated of his holy desire, for as it followeth in the 71. Chapter of the same booke, at his funerals, the people joyning with the Priestles, with many teares, and great sighes, powred out prayers for the good Emperours soule.

Ibidem de
vita Const.
lib. 4. ca. 45.

Againe, at a solemne feast which he helde at the dedication of the Church built by him in Ierusalem; some of his cleargie preached and expounded the holy Scriptures: and other some with vnbloudy Sacrifice, and mysticall consecrations, appeased the Godhead, and prayed for the health of the Prince.

Zozom. lib.
1. hist. Eccl.
cap. 21.

Moreouer this zealous Emperour reprehended *Acasius*, (a Nouatian heretike) for saying, that it was not in the power of Priestles, but of God only to forgiue sinnes.

Socr. hist.
lib. 1. cap. 5.

Finally, toward true Bishoppes, the lawfull Pastors of Christs Church, he caried such a reuerend respect: that being in the Councell of Nice, he would not sitte downe, before they had beckned vnto him so to doe. And was so farre from taking vpon him to be supreme iudge, in causes Ecclesiasticall; that he openly there professed, that it did not belong to him to judge

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judge of Bishoppes, but to be judged by them.

Ruffi lib. 1.
hitt. cap. 2.

If then this right Puissant Emperour, and most sincere Christian, reuerenced the Sacrifice of the Masse, and beleued that there was power in Priests to remitte sinnes, that Saints were to be prayed vnto, and that prayer was to be made for the dead, and such like, as appeareth by the euident testimonie, of most approued Authors, that liued with him: hath your Majestie any cause to doubt, but that in matters of faith, he agreed with the present Roman Church? Wherefore my hope and trust in Almighty God is, that you in your high wisdom, vpon mature and due consideration, how many old condemned errors the Protestants hold; and with all well weighing that the whole frame of their Doctrine tendeth to the disgracing of God, and his Saints, to the discouragement of men, from well doing, and doth (as it were) loosen the reines vnto all fleshly liberty: will in time make a most Godly resolution, to imitate that famous Emperour *Constantine*. He contrary to his former education, embraced with all his power that same Romane Religion, which we nowe professe: And (which is worthy to be obserued) he feared nothing the contrary disposition of the multitude, or greater parte of his subjects, that were wholly ledde another way. But following the blessed example of his most vertuous Mother *S. Helena*, reposed himselfe in the powrefull assistance of the Almighty, and chased all other Religions into corners, setting vp and firmly establishing the Roman. There can be no cause alledged, why your Majestie may not doe the like, if it shall please God effectually to stirre vp your gracious minde, and to bende your hart to vndertake it: for at that time there was more likely hooe of resistance, then nowe: and nowe much more helpe at hand, if any resistance should be offered.

Pardon me deare Soueraigne, if before I finish this argument, I seeme ouer-bold here to present vnto your memorie, that all your most gracious and Godly Progenitors, and all our holy Predecessors, who now (assuredly) stande before the tribunall of God; doe demaund and expect no lesse at your handes. For they founded not Bishopricks, Deaneries, and other spirituall liuinges: they builded not Colleges, and Schooles, for Protestants or their fauourers. Ponder well therefore I beseech your Majestie, whether they doe not, or may not justly chalenge of you, (to whome the administration of justice belongeth,) to see and provide: that such Churches, Church-liuinges, and spirituall rewardes of learning, as they erected and bequeathed to Roman Bishops, and Priestes, be disposed of, and bestowed according to their erections, and foundations. If it shall please the Protestants to erect any new Churches, or bestowe any other reuennues towards their Ministers mayntenance, let them haue them hardly, and enjoy them quietly: only let them be content, out of their

The Epistle dedicatorie, to the Kinges Maiestie.

their equitie: to leaue vs that which was prouided for vs, and bequeathed vnto vs by our most Religious Aunccestors.

If all these reasons, and exceeding manie other which might be mustered, and produced to the same purpose, will not suffice to effect in your Majestie, a loue and desire, to embrace that auncient Roman faith, which all your Renowned Progenitors, so highly reuerenced, loued, and esteemed. Yet let me (prostrate on my knee) most humbly beseech your highnes, in the name of thowfandes: that so farre forth they may preuaile with you, as you will not permitte those rigorous lawes, framed against recusant Catholikes, to be put in practize and executed. For howe can it seeme conformable to reason, in your Majesties deepe wisdom, and judgement? that your louing Subjects should by compulsion and constraint, vnder that intollerable penaltie of losse of all their goodes, conforme them selues to such articles of Religion, that by the purest antiquitie were censured to be erroneous and execrable? And what misery, and pittie were it, to driue them perforce, either to swallowe downe the deadly poyson of their soules, or else to endure besides the disgrace of the state, the losse of their worldly wealth and liberty. Consider, and weigh with your selfe, my most gracious Liege, whether it will not be thought ouer great seuerity, to presse men (euen against humane nature and condition,) with patience to heare their owne profession and beleefe, both vntreuely slandered, and most bitterly reuyled and inueighed against: as in most Ministers sermons it is commonly. Yea to giue patient care to them that blush not publicly, to call our blessed Sauours body in the holy SACRAMENT, an abominable Idole; his glorious and immortall Saintes, senceles dead Men; his Vicar and Vicegerent on earth *Antichrist*, and euery Catholike an Idolater. With infinit other intollerable reproaches; Our constant hope, euen yet, (though against hope) is, that your Majestie out of your owne sweet naturall disposition, and most milde carriage in gouernment hitherto, will not onely moderate, but suspende all such extremitie: And not suffer it to be extended against them, who in former doubtfull times, were (in manner) the only men, that defended and made manifest to the world, your Title and interest to the Crowne of England; and were no lesse willing to receiue you, when the time came: and as forward to haue assisted you (if neede had required) as anie sorte of Subiectes within the lande. And neuer since wittingly offended your sacred Majestie in any thing. It may be objected that they doe not conforme themselves vnto a statute lawe, made against their Religion: Be it so. Then their Religion toward God, not any contempt of their lawfull Superiour, doth commaund them from the conformity, which is pardonable.

The Epistle dedicatorie, to the Kinges Majestie.

pardonable. Considering that they be no inuenter, or followers of nouelties, but onely hold on and perseuere in the faith of their forefathers. And what subject is there among the most duetifull, that doth not often transgresse and giue offence to one statute lawe or other: yet for no other lawe, men are so hardly dealt withall, albeit they violate many of them together. Only Catholikes are for the transgressing of one, husepeled and handled as though they were some haynous rebbels, and traytors: Who (be it spoken without disparagement to others) are (by them that liue neare them) esteemed commonly, the most orderly subjectes; as true of their wordes, as found in their deedes, of as greate charity and hospitality towards their neighbours, and compassion of the poore: briefly, of as moderate and ciuile carriage and behauiour, as most men in their Country: So that to begger and vndoe them (as the execution of that lawe established, must needes doe the poorer sorte of them,) would be litle lesse then to vndoe and destroy all good order, and Discipline in the common weale.

Before I make an end, I beseech your Majestie, that the old worthy saying of *Cassian* may be diligently examined: *Cui bonum?* For whose commodity, to what end and purpose must such numbers of most ciuill subjectes, be so grievously molested? What is the cause, why your peaceable and joyfull government, should be so mingled with such bitter stormes of persecution. Is it to extinguish the Catholike faith? It lyeth not in mans power to suppress and destroy that, which the Almighty supporteth and maintayneth. *The gates of hell shall not preuaile against the Catholike Church.* And let but those graue & wise counsailers, (who haue mannaged the state in our late Queenes dayes) enforme your Majestie whether all those terrible persecutions that then were most vehemently pursued, did any whitte at all, diminish the number of recusantes: or rather did not greatly multiply and encrease them, from one at the first to an hundred and moe in continuance. But it may be, they entende by those penall lawes, to enrich your Majestie, and to fill your coffers: Surely the receipts will fall out much to short, to grow to any such reckoning. And what delight to enrich your treasury, and stuffe your coffers with regrets, and out cries of the husband, wife, children, widowes, and poore infantes, when as the best and most assured treasury of a King, (is by the prudent esteemed) to consist in the loue, and hartly affection of his people? Or are these penall lawes, and forfeitures ordayned for rewardes vnto such dependents, as for these or the like do follow you? But the reuennues, preferments, & offices, belonging to your crowne of England, are abundantly able to content and reward them, that shall deserue well of the common weale, without that so heavy agriuance and hart bleeding of others your Majesties

Majesties good subjectes. And your Majesties high wisdom, and long experience in government, can best remember you, that such men are not so mindefull of benefites receiued, as the daylie want and miserie, will continually renew and reuiue the memorie of the oppressed.

And when they shall see no hope of remedie, the state being nowe settled, and a continuall posterity like to ensue of one nature and condition: God knoweth what that forceable weapon of necessitie may constrayne and driue men vnto at length.

If then there be no greater reason of waight and moment, why such dutifull and well deseruing Subjects, should be so grieuously afflicted for their conscience. Let others conceiue as they shall please, I will neuer suffer my selfe to be perswaded, that your Maestie will ever permitte it, before I see it donne: If it be further objected, why should not your Maestie aswell punish Catholikes in your Kingdomes, as Catholikes doe Protestants in some other Countries: I answere, that in all Countries where multitudes of both sortes are mixed, as it is in England: The Protestants are tollerated, as in France, Polonia, Bohemia, the Catholike states of Germanie, and Cantounes, according to that of the Gospell.

Math. 13. *Suffer both the wheate and cockle to growe vntill harvest.* In Spaine, and Italie, where scarce any Protestants be, the case is otherwise. But what is that to England? Where are very many Catholike Recusants, and Catholikelie affected in euery degree, not only of the Temporaltie, but in the Clergie also, hardly of the highest degrees of honour to be excepted: therefore for their number and quality to be tollerated.

Lastly, if there were no other cause, but the innumerable benefites which euery degree and order of men throughout England, haue, and doe daily receiue from our most Catholike Auncestors: As the constituting of so many holisome lawes; founding of so many honourable, and rich rewardes of learning, as Bishopricks, Cathedrall Churches, Deaneries, Arch-deaconries, Residencies, Prebendes, and Benefices: the erecting, and building, of so goodly Schooles, Colledges, and Hospitalls, and endowing of them with so ample possessions, which all proceeded out of the bowelles of the true wisdom, pietie, and vertue of their Catholike Religion: Is not this much more then a sufficient motiue why their heires in faith, should be most benignely, and louingly dealt with? and not for the profession of the same Religion, so seuerely afflicted? Let the Protestants in those countries, where they are most molested, appeare and shew, that their predecessors in beliefe, haue bene so beneficiall vnto the publike weale: And I dare vndertake, that for their Auncestors sake, they shall finde much more fauour, then wee sue for. Wherefore they can haue no just cause, to repine at your Majesties
goodnes,

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goodnes, if vpon men of that Religion, which hath beene so beneficiall vnto your whole Realme, you take extraordinary compassion.

It lying then in your Majesties free choise and election, whether you will enlarge and extend your Royall fauour, vnto an infinite number of your most dutifull and affectionate Subjects, who are the most vnwilling in the world to transgresse any one of your lawes, were they not thereunto compelled by the lawe of God: or else vtterly to beggar and to vndoe, both them, and theirs, for their constant profession of the Auncient Roman faith. My confidence in the sweet prouidence of the Almighty is, that he will mercifullie incline your Royall heart, to chooseth rather to pardon, then to punish; because the way of mercie, conso- teth better with your kinde and tender nature: it is of better assurance to continue your peacible and prosperous Raigne: it will purchase mercie at Gods hands, according to his owne promise. *Blessed be the mercifull, for they shall obtayne mercie.* Math. 5.

I need not adde what a Consolation, and Comfort it will be, to many score thousands of your subjects, and the greatest obligation that can be deuised, to binde them to you, and yours for euer: Nowe what applause, and congratulation from forraigne Catholike countries, would fol- lowe this your famous Fact. Vndoubtedly all the glorious companie of Kinges and Queenes, (now in heauen) of whom you are lineallie descen- ded: and among all the rest, namelie, your most sacred and deare Mo- ther, that endured so much for her constancy in the same Catholike faith, cannot but take it most kindly, if for God and their sakes, you take in- to your Princelie protection their folowers in the Roman faith, and de- fend them from oppression.

Thus most humbly crauing pardon of your Highnes, if I haue in any thing exceeded the limittes of my bounden dutie, I beseech our blessed Sauour to endue you, both with the true knowledge of his diuine veri- tie, and with the spirit of Fortitude, to imbrace and defend it constantly; or that at the least, gratiousslie to tolerate and permitte it.

*Your most Excellent Maiesties, most obe-
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THE PREFACE

TO THE READER.

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GENTLE READER, I meane not here to entertaine thee with many wordes: the principall cause that moued me to write, was the honour and glory of God, in defence of his sacred verity, then the imploying of his talent bestowed vpon me: as well to fortifie the weaker sort of Catholikes in their faith, as to call backe and leade others (who wander vp and downe like to lost sheepe, after their owne fancies) into the right way.

I tooke in hand particularly the confutation of this booke, not onely for that I was thereunto requested, by a friend of good intelligence and iudgement, who thought it very expedient: but also because perusing of it, I found it penned more Schollerlike, then the Protestants vse to doe ordinarily: For first the pointes in controuersie, are set downe distinctly, and for the most part truly. Afterward in confirmation of their opinion, the chiefe arguments are produced from both Scriptures, Fathers, and reason: Which are not vulgar, but culled out of their Rabbins, Luther, Peter Martir, Calvin, Kemnitius, and such like, though he name them not. Lastly, he placeth some obiections, made in fauour of the Catholike Doctrine, and answereth to them aswell as he could. And (which I speake to his commendation) doth performe all this very briefly and clearly. So that (to speake my opinion freely) I haue not seene any booke of like quantity, published by a Protestant, to containe either more matter, or deliuered in better method. And consequently more apt to deceiue the simple: especially considering that he withall counterfeiteth to come as neare vnto the Roman Church, as his tender conscience will permitte him, whereas in deede he walketh as wide from it, as any other noueller of this age.

Wherefore I esteemed my spare time best imployed about the discovering of it, being (as it were) an abridgement of the principall controuersies of these times, and doe endeavour after the same Scholasticall manner, without all superfluity of wordes, no lesse to maintayne and defend the Catholike party: then to confute all such reasons, as are by M. PERKINS alleadged for the contrarie.

*** ij.

Read

The Preface to the Reader.

Read this short treatise good Christian diligently, for thou shalt finde in it the marrowe and pith of many large volumes, contracted and drawne into a narrowe rowne. And read it ouer as it becommeth a good Christian, with a desire to finde out, and to followe the truth, because it concerneth thy eternall saluation: and then iudge without partiality, whether Religion hath better groundes in Gods word, more euident testimonie from the purest antiquity, and is more conformable vnto all Godlines, good life, and vpriight dealing, (the infallible markes of the best Religion) and speedely embrace that. Before I end this short preface, I must intreate thy patience to beare with the faultes in Printing, which are too too many, but not so much to be blamed, if it be courteously considered; that it was Printed farre from the Authour, with a Dutch composer, and ouerseene by an vnskilfull Corrector, the greatest of them shall be amended in the end of the booke.

Before the Printing of this part was finished, I heard that M. PERKINS was dead. I am sorry that it commeth forth to late, to doe him anie good. Yet, his worke liuing to poison others, a preseruatiue against it, is neuer the lesse necessary.



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THE PRINCIPALL QUE- stions disputed.

T HAT the Church of Rome, is not the purple Harlot.	Pag. 6.
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(Of imputed, or inherent Iustice.	P. 50.
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MASTER PERKINS

IN THE EPISTLE DEDICATORIE.

It is a pollacie of the Diuell, to thinke that our Religion, and the Religion of the present Church of Rome, are all one in substance, or that they may be reunited.

BEFORE I am to deliuer my opinion concerning this poynt, I had neede to be enformed, what this Author meaneth by these wordes *our Religion*: For there being great diuersities of pretended Religions currant in the world, all contrary to the Church of Rome, how can I certainlie knowe, whether of them he professeth? Wherefore (good Sir) may it please you to declare, what Religion you vnderstand, when you say *our Religion*? Is it that which *Martin Luther* (a licentious Fryer) first preached in Germany? or rather that, which the martiall Minister *Zwinglius*, contended with sword and shield, to set vp in Zwitterland? or perhaps that, which *John Caluin*, by sedition wrought into Geneua, expelling the lawfull Magistrate thence, and by the ayde of *Bexa* (a dissolute turnecoate) spread into many corners of France? Or if by *your Religion*, you meane only to comprehend the Religion now practised in England, yet are you farther to shewe, whether you vnderstand that established by the State, or the other more refined (as it is thought by many) and embraced by them, who are called Puritans, for of their leauen, sauoureth that position of yours: *That the article of Christs descent into hell, crept into the Creede by negligence*; and some other such like in this booke. These principall diuisions of the newe Gospell (to omitte sundry sub-diuisions) being famous, and receiued of diuerse in England, according to each mans phantasie, it is meete you expresse, whether of them you speake of, that it may be duly considered, how the Roman Religion and it agree, and what vnion may be made betweene them. Now if you meane the hotchpotch

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and confusion of all these newe Religions together, as by the opposition here vnto the Church of Rome, and by the articles following may be gathered: then I am cleare for you in this, that there can be no more concord betweene these two Religions, then there is betweene light and darknes, faith and infidelity, Christ and Beliall. Notwithstanding I thinke that the reason by you produced to proue the impossibility of this vnion, is of no value, to wit, *that they of the Roman Church haue razed the foundation, for though in wordes they honour Christ, yet in deede they turne him into a Pseudochrist, and an Idoll of their owne braine:* A very sufficient cause (no doubt) of eternal breach and diuision, if it could be verified. But how proue you, that we Roman Catholikes, who beleue Iesus Christ to be perfect God, & perfect Man, and the only Redeemer of Mankinde, make him a false Christ, and an Idoll? or before you goe about to proue it, tell me I pray you, how this can well stand with your owne definition of a reformed Catholike in your preface? There you affirme him to be *a Catholike reformed to your liking, that holdeth the same necessarie heades of Religion, with the Roman Church.* Now, can there be any more necessarie head of Religion, then to haue a right faith in Christ? can anie other foundation be layed besides I E S V S Christ? If then your reformed Catholike must agree with the Roman Church, in necessarie heades of Religion, as you hold he must: either the Roman Church razeth not the foundation, & maketh not Christ a Pseudochrist, as you say here, or else you teach your disciples very perniciously, to hold the same necessary heades of Religion with it. But to leaue to you the reconciliation of these places, let vs examine briefly, how you confirme your paradox, *that the Church of Rome maketh Christ a false Christ:* which you goe about to proue by foure instances. The first is, because the seruant of his seruants may chaunge and adde to his commaundements, hauing so great power that he may open, and shut heauen to whome he will, and binde the very conscience with his owne lawes, and consequently be partaker of the spiritual kingdome of Christ. Here are diuerse reasons huddled vp in one, but all of litle moment: for all these seuerall faculties, which the Pope enioyeth, being receiued by the free gift of Christ, and to be employed in his seruice onlie, and to his honour and glorie: are so farre off from making Christ a Pseudochrist, that they doe highly recomment his most singuler bounty towards his followers, without any derogation to his owne diuine prerogatiues. The particulars shal be more particularly answered in their places hereafter. Now I say in a word, that Christs Vicar cannot change any one of Gods comaundements, nor adde any contrarie vnto them: but may well enact & establish some other conformable vnto them, which doe bind in conscience: for that power is granted of God to euery soueraigne gouernour, as witnesseth S. Paul saying.

Rom. 13.

Let

Let every soule be subiect to higher powers. And that (as it is in the 5. verse. following) of necessity, not only for wrath, but also for conscience sake. So that to attribute power vnto one that is vnder CHRIST, to binde our consciences; is not to make CHRIST a Pseudochrist, but to glorifie him, much acknowledging the power, which it hath pleased him to giue vnto men. In like manner, what an absurde illation is that, from the power to open and shut heauen gates, which all (both Catholikes and Protestants, confesse to haue beene giuen to Saint Peter, and the rest of the Apostles,) to inferre: that CHRIST is made a Pseudochrist; as who should say, the master spoyled himselfe of his supream authority, by appoynting a stewarde ouer his housholde, or a porter at this gates, he must be both Master and Man to, belike. And thus much of the first instance.

Come we now to the second: It is, that we make Christ an Idoll, for albeit we call him a Sauour, yet in vs, in that he giues his grace to vs, that by our merits we may be our owne sauours, &c. Imeuaille, in whome he should be a sauour if not in vs: What, is he the Sauour of Angels or of anie other creatures? I hope not, but the mischief is, that he giues grace to vs, that there by we may merite and so become our owne Sauours. This is a phraze vnheard of among Catholiks, that anie man is his owne Sauour, neither doth it folowe of that position that good works are meritorious; but well that we applie vnto vs the saluation, which is in CHRIST IESVS, by good works; as the Protestants auouch they doe by faith onlie: In which sence the Apostle S. Paul sayeth to his deare Disciple Timothy. *For this doing thou shalt saue both thy selfe, and them that heare thee.* And this doth no more diminish the glorie of our Soueraigne Sauours infinit merits, then to say that we are saued by faith onlie: good works no lesse depending, if not more aduancing Christs merits, then only faith, as shall be prooued hereafter more at large in the question of merits. Now that other good mens merits may steede them, who want some of their owne, may be deduced out of an hundred places of the Scriptures, namely out of those where God sayeth, *that for the sake of one of his true seruants, he will shewe mercie vnto thousands*, as is expressly said in the end of the first commandement.

In like manner I answer vnto your third instance, that for Christ to haue taken away by his blessed Passion the eternall payne due vnto our sinnes, & to haue left a temporall to be satisfied by vs, is not to make himselfe a false Christ, but a most louing, kinde, and withall a most prudent Redeemer. Wiping away that by himselfe, which passed our forces, and reseruing that to vs, which by the helpe of his grace, we wel may & ought to doe: not only because it were vnseemely, that the parts of the body,

Rom. 8.

should be disproportionable to the head : but also because it is reasonable (as the Apostle holdeth,) *that we suffer here with Christ before mee raigne with him in his Kingdome*. In your last instance you say, that we make Christ our mediator of intercession to GOD, thinking out of your simplicity, that therein we much magnifie him, & sing *Osanna* vnto him. Whereas we hold it for no small disparagement vnto his diuine dignitie, to make him our Intercessor; that is to pray him to pray for vs, who is of himselfe, right able to helpe vs in all we can demaund; being aswell God, as Man. And albeit one in thought singling out the humanity of Christ from his diuine nature and person, might make it an intercessor for vs; Yet that being but a Metaphisical cōcept, to separate the nature from the person; since the *Arrian* heresie (which held Christ to be inferior to his Father) it hath not beene praistised by Catholikes, who alwayes pray our Sauour Christ to haue mercy vpon vs, neuer to pray for vs. And consequently make him no mediator of intercession, but of redemption.

And to come to your grievous complaint, *that withall his Mother must be Queene of heauen, and by right of a mother commaund him there*: Who can sufficiently meruaile at their vnnaturall grosse pates, who take it for a disgrace to the Sonne, to aduance his owne good Mother? or else who wel in his wits, considering Christs bounty to strangers and his enemies; will not be perswaded, that on his best beloued mother, he did bestowe his most speciall fauours? For hauing taken flesh of her, hauing suckt her breasts, and receiued his nuriture and education of her in his tender yeares, and being aswell followed of her, as of any other. Is it possible that he should not be as good to her, as to others; vnto whome he was not at all beholding? Againe the verie place of a mother, requiring preheninence, before all seruants and subjects, of what dignitie soeuer: doth not the right rule of reason lead vs to thinke, that Christ the fountayne of all wisdome, replenished the B. Virgin *Marie* his deare Mother with such grace as should make her fit for that place? it lying in his hands, and free choise to doe it. And therefore is she trulie tearmed, of holy and learned Antiquity, *our Lady and Queene, exalted above all quyers of Angels*. That which you impute vnto vs farther, that she must in the right of a mother commaund her Sonne, is no doctrine of the Roman Church, nor said in all her seruice: We say. *Shew thyselfe to be a mother*: but it is not added by commaunding thy Sonne: that is your glosse, which is accursed, because it corrupteth the text, for it followeth in that place, *Sumat per te preces, &c.* Present our prayers to him, that vouchsafed to be borne of thee, for vs. If any priuat person by meditation, pearcing more profoundly into the mutuall loue and affection, of such a Sonne towards so worthie a Mother; doe deeme her prayers as forcible in kindnes as if they were commaundements, and in that sence call

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call them commaundements, according to the French phrase. *Vos priers me sont des commandements*, that may be donne without derogation to Christs supreme dignity, and with high commendation of his tender affection, vnto his reuerent & best beloued mother. Wherefore to conclude this Epistle, if there be no waightier cause then this by you here produced, why you & your adherents, doe not reconcile your selues vnto the Church of Rome: you may shortly (by Gods grace) become new men. For we are so farre off, from making our Saviour Christ a Pseudochrist, or from drawing one jote of excellency from his soueraigne power, merits, or dignity: that we in the very points by you put downe, doe much more magnifie him then you do. For in maintayning the authority by him imparted vnto his deputies, our spirituall Magistrates, and of their merits and satisfaction: We first say, that these his seruants prerogatiues be his free gifts, of more grace bestowed on whome he pleaseth; which is no small prayse of his great liberality: And withall affirme, that there is an infinite difference betweene his owne power, merits, and satisfaction, and ours: Wherein his soueraigne honour is preserued entire to himselfe, without any comparison. Now you make Christs authority so base, his merits and satisfaction so meane, that if he impart any degree of them vnto his seruants, he looseth the honour of all from himselfe. Whereupon it followeth inuincibly, if you vnfeignedly seeke CHRIST IESVS his true honour, and will esteeme of his diuine giftes worthelie, you must hold out no longer, but vnite your selfe in these necessary heades of Religion vnto the Catholike Church of Rome, which so highly exalteth him, both in his owne excellency, and in his singuler giftes to his subiects.

AN ANSWERE TO THE PREFACE.

Vpon your preface to the reader I will not stand, because it toucheth no point of controuersie: let it be declared in your next, what you meane, when you desire your reformed Catholike to hold the same necessarie heades of Religion with the Roman Church: for if the Roman Church doth erre in the matter of faith, and iustification; in the number and vertue of the Sacraments; in the bookes and interpretation of the word of God; if she raze the foundation and make Christ a Pseudochrist, and an Idoll; to omitte twenty other errors in substantiall points of faith, as in this your small discourse you would perswade: there will remayne verie fewe necessarie heades of Religion for them to agree in. And be you wel assured, that you are so wide from winning Catholikes by this your worke, to a better liking of your Religion: that you haue taken the high way, to lead them to a farre greater dislike of it; by teaching, that in so many materiall points it differeth

Theod. 4
his cap. 17.

differeth so farre from theirs. For al Catholikes hold for most assured, that which the most auncient, learned & holy Doctor *Athanasius* in his creede deliuereth in the 2. verse: *Which Catholike faith vnlesse euerie man obserue wholly and inuolably, (not omitting, or shrinking from any one article of it) without doubt he shall perishe eueralstingly.* If *S. Basil* that reuerent & blessed Father of the Church, doth hold it the duty of every good Christian, rather to loose his life, then to condescend to the alteration of any one sillable in matter of faith: you may be sure that we Catholikes cannot but carry a very base cōcept of your doctrine: who goe about vnder the ouerworne & threedbare cloake of reformation, to deface and corrupt the purer and greater part of Christian Religion: specially when they shall perceiue the most points of your pretended reformation, to be nothing else but old rotten condemned heresies, newe scoured vp and furbulshed, & so in shew made more saleable vnto the vnskilfull, as in this treatise shall be proued in euery Chapter.

THE THEAME OF M. PERKINS PROLOGVE.

And I heard an other voice from heauen say, goe out of her my people, that you be not partakers of her sinnes, and receiue not of her plagues. Reuelat. 18. 3.

ANSWERE TO THE PROLOGVE.

Exordium
Commune.

THE learned knoweit to be a fault, to make that the entry vnto our discourse, which may as properly fit him, that pleadeth against vs: but to vse that for our proeme, which in true sence hath nothing for vs, nay rather beareth stronglie for our aduersarie, must needes argue great want of iudgement: Such is the sentence aboue cited out of *S. Iohn* by *M. PERKINS*: for it being trulie vnderstood, is so farre off from terrifying anie one from the Catholike Roman Church, as it doth vehemently exhort all to flie vnto it, by forsaking their wicked company that are banded against it. For by the *purple Harlot* in that place is signified (as shall be proued presently,) the Roman Empire, as then it was, the slaue of Idols, and with most bloudy slaughter persecuting Christs Saints: Those of the Church of Rome being as nearest vnto it, so most subiect to that sacrilegious butcherie. Wherefore that voice which *S. Iohn* heard say, *Goe out of her my people, that you be not partakers of her sinnes, &c.* can haue none other meaning; then that all they who desire to be Gods people, must separate themselues in faith and manners from them, who hate & persecute the Roman Church, as did then, the Heathen Emperours, & now doe all Heretikes: Vnlesse they will be partakers of their sinnes, & consequently of their plagues. This shall yet appeare more plainly in the examination of this Chapter. Where I will deale friendly with my aduersary, & aduan-

tage

tage him all that I can; that all being giue him, which is any way probable; it may appeare more euidently, how little he hath to any purpose out of this place of the Apocalipse, whereof all Protestants vaunt and bragge so much both in their bookes & pulpits. Well then I will admitte that in the 17. & 18. Chapters of the reuel. by the whoore of Babilon, is vnderstood the Roman state and regiment: which in lawfull disputations, they are not able to proue: the most iudicious Doctor S. *Augustine*, and diuerse others of the auncient Fathers, with the learned troupe of later Interpreters, expounding it of the whole corps and society of the wicked: And as for the 7. hilles on the which they lay their foundation, they are not to be taken literally: The Angell of God in the very text it selfe interpreting the 7. heades of the beast, to be aswell 7. Kings, as 7. hilles: But this notwithstanding to helpe you foreward, I will graunt it yon, because some good writers haue so taken it. And therefore omit as impertinēt that which you say in prooffe of it. What can you inferre hereupon? Mary that the Roman Church is that whoore of Babilon: sayre & soft good Sir, how proue you that? thus. The whoore of Babilon is a state of the Roman regiment, ergo the Roman Church is the whoore of Babilon. What forme of arguing call you me this? By the like sophistication, you may proue that *Romulus* & *Remus* were the *purple Harlot*, which to affirme were ridiculous, or (which is impious) that the most Christian Emperours, *Constantine*, and *Theodosius*, were the whoore of Babilon, because these held also the state of the Roman Empire and regiment, to make short, the feeble force of this reason lyeth in this: that they who hold the state, and gouerne in the same Kingdome, must needes be of like affection in Religion; which if it were necessarie, then did Queene *Mary* of blessed memorie, and her sister *Elizabeth* carrie the same mindes towards the true Catholike faith, because they sate in the same chaire of estate, & ruled in the same Kingdome. See I pray you what a shamefull cauill this is, to raise such outcries vpon. A simple Logician would blush to argue in the paruies so loosely: & yet they that take vpon them to controule the learnedst in the world, often fall into such open fallacies. Well, then admitting the *purple Harlot* to signifie the Roman state, we doe say that the state of Rome must be taken as it was then, when these wordes were spoken of it; that is, Pagan, Idolatrous, and a hot persecutor of Christians. Such it had beene a litle before vnder that bloudy Tyrant *Nero*, and then was vnder *Domitian*: which we confirme by the authority of them, who expounde this passage of the Roman state. The commentary on the Apocalips, vnder Saint *Ambrose* name sayeth, the great whoore sometime doth signifie Rome, specially which at that time when the Apostle wrote this, did persecute the Church of GOD: but otherwise, doth signifie the whole Citie of the Dunell. And Saint *Ierome* who applieth the place to Rome

Libr. 2.
cont. Io-
uin.

Verf. 6.

Verf. 18.

Rome affirmeth, that she had before his dayes blotted out that blasphemie written in her forehead, because then the state was Christian, which before had beene Heathen: so that vnto the partie Pagan, and not vnto the Church of God, he ascribeth these works of the wicked Harlot: which also the very text it selfe doth conuince: for it hath *That she was drunke with the blood of the Martyrs of Iesus*. Now the Church of Rome hath not then by the confession of all men, drawne any blood of Christs Saints, but in testimony of his truth, had powred out abundance of her best blood. Wherefore it is most manifest, that the harlot could not signifie the Church of Rome, so pure and free from slaughter: but the Roman Empire, which was then full gorged, with that most innocent and holy blood. Againie that whoore is expounded, *To be a Citie which had kingdome, ouer the Kings of the earth*. But the Church of Rome, had then no kingdome ouer the earth, or any temporall dominion at all; but the Roman Emperours had such soueraigne commaundement ouer many Kings: wherefore it must be vnderstood of them, and not of the Church. Now to take *Kingdome* not properly for temporall soueraignty, but for spirituall Iurisdiction, as some shifters doe; is to flie without any warrant, from the natieue signification of the word, vnto the phantastickall, and voluntary imagination. And whereas M. PERKINS saith, pag. 5. that *Ecclesiasticall Rome in respect of state, princely dominion, and cruelty against the Saints, is all one with the heathenish Empire*; he both seeketh to deceiue, and is greatly deceiued: he would deceiue, in that he doth apply wordes spoken of Rome, about 1500. yeares agoe, vnto Rome as it is at this day: and yet if that were graunted him, he erreth foulie in euery one of his particles. For first, touching princely dominion, the Roman Empire held then, all Italy, all France, all Spayne, all England, a great part of Germany, of Asia, and also of Afrike: hauing their Proconsulles, and other principall Officers in all those Countries, drawing an hundred thousand millions in mony, and many other commodities out of them: Wherefore in princely dominion, and magnificall state, it surmounted Ecclesiasticall Rome (which hath not temporall dominion ouer the one halfe of that one kingdome of Italy) more then an hundred degrees. And as for persecution, the Empire slewe, and caused to be slayne, more Saints of God in one yeare; then the Church of Rome hath donne, of reprobates and obstinate heretikes, in 1600. yeares.

Hauiug thus proued, that the whoore of Babilon, signifieth the heathen state of Rome, and not the Ecclesiasticall: let vs now heare vwhat you say against it. Marry that the distinction of the Empire of Rome, and Church of Rome is foolish, and coyned of late to serue our turne: which to be farre otherwise, I proue out of those very Authors, who doe

interpre

interpret that harlot to signifie Rome; who are neither foolish, nor of late dayes: you haue heard it before out of S. *Ambrose* cōmentaries. And farther, we gather it out of S. *Hierome*, in the Epistle which you cite: for he hauing resembled Rome vnto Babilon, for the multitude of the wicked, which yet remayned in it: pointeth out a more pure part, saying; *There is in deede the holy Church, there are the triumphant monuments of the Apostles and Martyrs, there is the true confession of Christ, there is the faith prayed by the Apostle, &c.* Be not there expressed two distinct parts of Rome? Againe, *Tertulian* who liued in the second hundreth yeare, vnder those persecuting Emperours, faith in one place, *that Babilon is a figure of Rome, in respect of her proude Empire and persecution of the Saints.* And in an other, *that Rome was most happye for her holy Church, vnto which the Apostles with their blood had poured forth their whole doctrine:* see a playne distinction betweene the Heathen Empire and the holy Church of Rome; Which finally may be gathered out of the expresse word of God. *Where the Church in Babilon coelest, is distinguished from the rest of that city, which was Pagan.* You say (but without any authour) that Babilon there doth not signifie Rome, but either a city in Egypt, or Assyria: But *Eusebius lib. 2. his. c. 14.* & *S. Ierom de Eccles. script. vers. Marcus*, with other Authors more worthy of credit, doe expounde it of Rome. And you your selues take Babilon for Rome, where you thinke that any hold may be taken against it, as in the 17. of the reuel. but in *S. Peters* Epistle they wil none of it, because it would proue too playnlie, that *S. Peter* had bene at Rome.

Well, M. PERKINS is content in fine, to allowe of that distinction, of *Heathenish and Ecclesiasticall Rome*, which before he esteemed so foolish: And then will proue that not the Heathenish, but Ecclesiasticall Rome is resembled to the *purple Harlot*. See what confidence this man hath in his owne shute wit, that now will proue this, and shortly after disproue it: but let vs giue him the hearing in the 3. verse. The holy Ghost sayeth playnely, *that she hath made all the world drunke with the wine of the wrath of her fornication, and yet addeth: that she hath committed fornication with the Kings of the earth:* But this cannot be vnderstood of heathenish Rome, for that lest all the Kingdomes of the earth vnto their owne Religion and Idolatry: and did not labour to bring them, to worshippe the Roman Gods. *Ergo*, it must be vnderstood of Papall Rome. I answer. The Roman Empire being the head and principall promoter of all kinde of Idolatry, and maintayning, and aduancing them, that most vehemently opposed themselues against the Christian Religion; who with any shewe of reason can deny, but they chiefly committed spirituall fornication with the Kings of the earth, if not by perswading them to forsake their owne false Gods, which the Pagan Romans worshippe aswell as they: Yet by encouraging and

Lib. cont.
Iud.
De pre-
script. c. 16

1. Pet. 5.

Cap. 18.

commaunding them to perseuer in that filthy Idolatry, and to resist, and oppresse the Christians wheresoeuer. Neither is that true that the Roman Emperours did not labour to bring other Nations to worship new Gods, when *Nero* and *Domitian* would be worshipped as Gods, and for feare of *Adrian*, one *Antinous* his seruant, was worshipped as a God of all men:

Enteb. li. 4. as *Iustinus* Martyr testifieth in his Apol. to *Antonine*. These wordes of
hist. cap. 8. the text then, agree very well with the Emperours, who both were Idolaters,

and the chiefe Patrons of Idolatry: but can in no sorte be applied to the Roman Church, which was then (as the Protestants cannot deny) a pure Virgin, and most free from all spirituall fornication. But that it is now become Idolatrous, M. P E R K I N S doth proue by his second reason, gathered also (I warrant you, right learnedly) out of the text it selfe, where it is said,

Cap. 17.
vers. 16.

that the tenne Hornes, which signifie tenne Kinges, shall hate the whoore, and make her desolate and naked: which (as he saith) must be vnderstood of Popish Rome: For whereas in former times, al the Kinges of the earth did submitte themselves, to the whoore: now they haue begunne to withdrawe themselves, & to make her desolate: as the Kinges of Bohemia, Denmarke, Germany, England, Scotland, and other parts. In these his wordes is committed a most foule fault, by grosse oversight and ignorance in the verie text. What, be England, Scotland, Denmarke, (as for Bohemia ruled by a Catholike Emperour it must be omitted, as also many states of Germanie,) be these Kingdomes your principall pillars of the newe Gospell, comprehended within the number of the ten, mentioned there in *S. Iohb*, which hate the harlot. Yes marie. Why then they are enemies of Christ, and Satans souldiers; for in the 13. verse. it is said of these, *that they shall deliuer their power vnto the beast*, (which signifieth either the Diuell or Antichrist,) *& shall fight with the Lambe, & the Lambe shall overcome them, because he is Lord of Lordes, & King of Kinges.* Is not this doating in an high degree, to infame so notoriously them, of whom he would speake most honour? and to make the speciall Patrons of their new Gospell, the Diuels Captaines, and fiercelie to wage battaile against CHRIST IESVS. See, how heate of wrangling blindeth mens Iudgements. But you proceede and say *Pag. 7.* that we further hold, that the bloud of the Saintes and Martirs, was not shedde in Rome, but in Ierusalem. Here is a confusion of Men, and matters; for we say that the bloud of many Saintes, rehearsed in the Apoc. was shedde in Rome, by the tirannicall Emperours, but the martiring of those two principall witnesses, *Enoch* and *Elias*, (recorded in the eleauenth of the same) shall be at Ierusalem, aswell, because the text is very plaine for it; specifying *that their bodies shall lie in the streets of that great City, where their Lord was crucified;* as for that the ordinarie interpreters of that place doe so take it. But M. P E R K I N S holdeth that

Cap. 17.

Vers. 8.

that the place where Christ was crucified, signifieth here not Ierusalem, but Rome; because Christ was crucified there in his members: so it might aswell signifie any other place of persecution as Rome: the reason therefore being nought worth, he fortifieth it with the name of *S. Ierome*, but citeth in the margent a letter of two vertuous matrons, *Paula & Eustochium*. Good Sir, if *S. Ierome* had meant that that Epistle should haue had his authority, he would haue set it out in his own name, which seing he thought not expedient, sette the authoritie of it aside, and vrge his reasons, if you thinke it worth your labour, and you shalbe answered. In the meane season, (I hope) all sober Christians, will take the place where our Sauiour Christ was nailed on the Crosse, to signifie rather Ierusalem, then Rome. And consequently, all that you haue alleadged out of Scripture, to proue the whore of Babilon to figure the ecclesiasticall state of Rome, not to bee worth a rush. Now let vs come to the auncient and learned men, whome you cite in fauour of your exposition. The first is *S. Bernard*, who saith, that they are the ministers of Christ, but they serue Antichrist. Of whome speaketh that good religious Father? forsooth of some officers of the court of Rome. Good, who were (as he saith) the ministers of CHRIST, beecause they were lawfullie called by the Pope to their places, but serued Antichrist; for that they behaued themselues corruptly in their callings. And so this, maketh more againste you, then for you, approouing the lawfull officers of Rome, to be Christs ministers. The second place is alleadged out of him yet more impertinently, your selfe confessing presently, that those wordes were not spoken of the Pope, but of his enemy: The reason yet there set downe, pleaseth you exceedingly: which you vouch so clearly that it seemeth to beare flat against you; for you inferre that that Pope, and all others since that time be vsurpers, out of this reason of Saint Bernard. Because forsooth, that the Antipope called *Innocentius*, was chosen by the King of Almaine, France, England, &c. and their whole cleargy, and people. For if *Innocentius* were an Antichrist and vsurper, because he was elected by so many Kings and people: then belike he that had no such election, but is chosen by the Cardinals of Rome only is true Pope. This, your wordes declare, but your meaning (as I take it) is quite contrary. But of this matter and manner of election shall be treated hereafter, if neede require; It sufficeth for this present, that you finde no reliefe at all in Saint Bernard, touching the mayne point, that either the Pope, or Church of Rome, is Antichrist. And all the world might meruaile, if out of so sweete a Doctor, and so obedient vnto the Pope, anie such poison might be sucked: specially weighing well, what he hath written vnto one of them, to whome he speaketh thus. *Goe to, let vs yet enquire more diligently, who thou art, and what person*

Epist. 17.

Epist. 17.

Lib. 2. de
Conſ. ad
Fugea.

thou bearest in the Church of God, during the time. Who art thou? A great Priest, the highest Bishoppe: thou art the Prince of Bishops, the heire of the Apostles, and in dignity, Aaron, in authority, Moyses, in Power, Peter, thou art he to whome the Keyes were deliuered, to whom the sheepe were committed: There are indeede also other Porters of Heauen, and Pastors of flockes; but thou art so much the more glorious, as thou hast inherited a more excellent name aboue them: they haue their flocks allotted to them, to each man one: but to thee all were committed, as one flocke, to one man: thou art not only Pastor of the sheepe, but of all other Pastors, thou alone art the Pastor. And much more to this purpose, which being his cleare opinion of the Pope, how absurd is it, out of certayne blinde places, & broken sentences of his to gather, that he thought the Pope of Rome to bee neither sheepe, nor Pastor of Christs Church, but verie Antichrist himselfe.

There is a grosse fault, also in the Canon of Pope Nicolas as he citeth it: that the Popes was to be created by the Cardinals, Bishops of Rome. As though there were some 30. or 40. Bishops of Rome at once, but of the matter of election else where.

Cap. 13. M. PERKINS hauing lightly skirmished with a broken sentence or two, out of one Catholike Authour flyeth to a late heretike, called Iachim, and quoteth Iewell for relator of it. A worshipfull testimonie of one heretike, and that vpon the report of an other: & he the most lying Authour of these dayes. As for the late Poet *Petrarke* his wordes might easely be answered, but because he quoteth no place, I will not stand to answer it. But to close vp this first combat, a sentence is set downe out of the famous Martir *Irenæus*, that Antichrist should be *Lateinos*, a Roman. Here be as many faults, as words. That learned auncient Doctor discourfing of Antichrist his proper name, out of these wordes of the reuel. *the number of the beast is 666.* And obseruing the letters of the greeke Alphabet, (by which they doe number, as we doe by ciphers) sayeth: that among others the word *Lateinos* doth contayne those letters, which amount just to the number of 666. and consequently that Antichrists proper name perhaps might bee *Lateinos*, but more likely it is to be *Teitan*, as he sayeth there, and lastly that it is most vncertayne what his name shall be. See the place (gentle reader) & learne to beware of such deceitfull merchants, as make no conscience, to corrupt the best Authours: and being often warned of it, will neuer learne to amēd. *Irenæus* leaueth it most doubtfull what shall be Antichrists name: And among diuerse wordes esteemeth *Lateinos*, to be the vnlikeliest. And yet M. PERKINS reporteth him to say resolutely that his name shall be *Lateinos*: and then to make vp the matter turneth *Lateinos*, a proper name with *S. Irenæus*; into Roman, an appellatiue, which noteth only his country. Fie vpon that cause, which cannot be vpholden and maintayned, but by a number of such paltry shifts. Thus come we at length

length to the end of M. PERKINS proofs, & reproofs in his prologue, where we finding litle fidelity in his allegations of the fathers, badde construction and foule oversight in the text, of holy Scripture, briefly great malice, but slender force against the Church of Rome, we are to returne the words of his theame to all good Christians. *Goe out of her my people.* Forsake the enemies of the Roman Church. And as our Ancestors did the Pagan Emperours, who drew out her most pure blood, so let vs flie in matters of faith, & Religion, from all heretikes that of late also spared not to shedde abundance of the same most Innocent blood, vnlesse to your greater condemnation, you had leifer *be partakers of her sinnes, and receiue of her plagus.* And because I purpose (Godwilling) not only to confute what M. PERKINS bringeth against the Catholike doctrine, but some what also in euerie Chapter to fortifie and confirme it: I will here deliuer what some of the most auncient, most learned, & most holy Fathers doe teach, concerning ioyning with the Church, and Pope of Rome: from whose society Protestants labour tooth, and nayle to withdawe vs. And because of this we must treat more amply in the question of supreamacie, I will vse here their authority, onely whome M. PERKINS citeth against vs. S. Bernard is cited already, S. Irenaeus Scholler of S. Polycarpe, & he of S. Iohn the Euangelist of the Church of Rome writeth thus. *To this Church, by reason of her more mighty principality, it is necessarie that euery Church, that is the faithfull on all sides, to condescend and agree; in, and by which, alwayes, the tradition of the Apostles hath bene preserued of them, that be round about her.* Lib. 3. c. 3.

Saint Ierome writing to Damasus Pope of Rome, sayeth: *I following none as chiefeest, but Christ, doe in participation ioyne with thy blessednesse, that is, with the chayre of Peter, I knowe the Church to be builded vpon that Rocke. Whosoener doth eate the Paschall Lambe out of this house, is a profane fellowe, he that is not found within the Arke of Noe, shall when the floudes arise perishe: And a litle after, I knowe not Vitalis, I refuse Meletius, I take no notice of Paulinus: be that gathereth not with thee, scattereth; that is, he that is not with Christ, is with Antichrist.*

Marke and embrace this most learned Doctors Iudgement, of ioyning with the See of Rome, in all doubtfull questions: he would not trust to his owne wit & skill which were singuler; nor thought it safe to rely vpon his learned & wise neighbours: he durst not set vp his rest with his owne Bishoppe Paulinus, who was a man of no meane marke but the Patriarke of Antioch: but made his assured stay vpon the see of Rome, as vpon an vnmooueable Rocke, with which (sayeth he) if we doe not communicate in faith and Sacraments, we are but profane men, voyde of all Religion: In a word, we belong not to Christ, but be of Antichrists trayne. See, how flat contrary this most holy auncient Father is to M. PERKINS. M. PERKINS would make vs of Antichrists bande, because we cleaue vnto the

Lib. 3 de
Sacr. c. 1.

Bishoppe of Rome. Whereas S. *Hierome* holdeth all to appertayne to Antichrist, who be not fast linked in matters of Religion, with the Pope and See of Rome. And so to conclude with this point, euery true Catholike must say with S. *Ambrose*. *I desire in all things to follow the Church of Rome.* And thus much of his prologue. Afterward he taketh vpon him to prescribe & shewe vs how farre forth we may joyne with the Church of Rome, by proposing many points in controuersie, betweene vs, and them, & in each shewing in what points we consent together, & in what we differ. I meane by Gods grace to followe him, steppe by steppe, although he hath made manie a disorderly one, aswell to discouer his deceipts & to disprove their errors, as also to establish the Catholike Doctrine, the which I will endeavour to performe (by the helpe of God) with all simplicity of language, and with as much breuity as such a weighty matter will permitte. Yet (I hope) with that perspicuity, as the meaner learned may vnderstand it, and with such substance of prooffe, both out of the holy Scriptures and auncient Fathers, as the more iudicious (to whose profite it is principally dedicated) may not contemne it.

CHAPTER. I.
OF FREE WILL.

OVR CONSENTS.



THAT I be not thought captious, but willing to admit any thing that M. PERKINS hath said agreeable to the truth, I will let his whole text in places indifferēt, passe, paring of only superfluous wordes, with adding some annotations where it shall be needfull, and rest only vpon the points in controuersie. First then concerning free will, wherewith he beginneth, thus he sayeth: *Free will both by them and vs, is taken for a mixt power in the minde and will of man, whereby discerning what is good, and what is euill; he doth accordingly choose or refuse the same.*

ANNOY. If we should speake formally, it is not a mixt power in the minde and will, but is a free facultie of the minde and will only, whereby we choose or refuse, supposing in the vnderstanding, a knowledge of the same before. But let this definition passe as more populer.

M. PERKINS. 1. Conclusim. Man must be cōsidered in a fourefould estate: as he was created, as he was corrupted, as he is renued, as he shalbe glorified, in the first state, we ascribe vnto mans will libertie of nature, in which he could will or nill, either good or euill; note that this libertie proceeded not from his owne nature, but of original Iustice, in which he was created.

In the third libertie of grace, in the last libertie of glorie.

ANNOY. Carry this in munde, that here he graunteth man in the state of grace

to An- of grace to haue free will.

Pope and M. P. 2. *Conclusion.* The matters whereabout free will is occupied, are
atholike principally the actions of men, which be of three sortes, *Naturall, Humane,*
me. And *Spirituell.* *Naturall actions* are such, as are common to men and beasts, as to
scribe & eat, sleepe, &c. In all which we joyne with the Papists, and hold that
me, by man hath free will euen since the fall of *Adam.*

I mean M. P. 3. *Conclusion.* *Humane actions* are such, as are comon to al men, good
th made & bad, as to speake, to praefize any kinde of arte, to performe any kinde
ue their of ciuill duty, to preach, to administer Sacraments, &c. And hither we
ll ende may referre the outward actions of ciuill vertues, as namely Iustice, Tem-
guage, perance, Gentlenes, and Liberality, and in these also we joyne with the
Yet (I Church of Rome, and say (as experience teacheth) that men haue a natu-
d it, and rall freedome of will, to put them, or not to put them in execution. *S. Paul*
and aun- faith. *The gentils that haue not the lawe, doe the thinges of the lawe by nature,* that is
ally de- by naturall strength: And he faith of himselfe, that before his conuersion
touching the righteousnes of the lawe, he was vnblameable. And for this
externall obedience, naturall men receiue reward in temporall thinges.
And yet here some caueats must be remembred.

Rom. 2. 14

Phil. 3. 6.

Mat. 6. 5.

Ezech. 29.

19.

First, that in humane actions (he should say morall) mans will is weake,
and his vnderstanding dimme, thereupon he often failes in them. This ca-
ueat is no caueat of the Protestants, but taken out of *S. Thomas of Aquinas.*
And in all such actions with *S. Augustine* (you might haue quoted the
place) I vnderstand the will of man, to be only wounded or half dead.

Summe.

1. 2. q. 109.

art. 4. & 3.

2. That the will of man, is vnder the will of God, and therefore to be or-
dered by it: *Who knowes not this.*

M. P. 4. *Conclusion.* The third kinde of actions, are spirituall more neare-
ly, & these be two fold, good, or bad. In sinnes we joyne with the Papist,
and teach that in sinnes man hath freedome of wil. Some, perhaps will say
that we sinne necessarily, because he that sinneth, cannot but sinne, and
that free will and necessity, can not stand together: In deede the necessity
of compulsion and free will, can not stand together, but there is an other
kinde of necessity (or rather infallibility) which may stand with free will,
for some things may be donne necessarylie, and also freely.

ANNO. The example of a close prisoner is not to the purpose, for it
puts necessitie in one thing, and libertie in an other. The solution is, that
necessarylie must be, is taken for certaynlie, not that a man is at any time
compelled to sinne, but his weaknes and the crafte of the Diuell are such,
that he is very often ouer reached by the Diuell, and induced to sinne, but
with free consent of his owne will.

M. P. 5. *Conclusion.* The second kinde of Spirituall actions be good
as repentance, Faith, Obedience, &c. In vvhich we likewise in parte
joyne

Serm. 15.
de verb.
Apost.

joyne with the Church of Rome, and say that in the first conuerſion of a ſinner, mans free wil cōcurreth with Gods grace as a fellow or co-worker in ſome ſorte, for in the conuerſion of a ſinner, three things are required, the word, Gods ſpirit, and Mans will, for Mans will, is not paſſiue in all & euerie reſpect, but hath an action in the firſt conuerſion & chaunge of the ſoule: when any man is conuerted, this worke of God is not donne by compulſion, but he is conuerted willingly, & at the verie time when he is conuerted by Gods grace, he willet his conuerſion; to this end ſaith S. *Auguſtine*, *He which made thee, without thee, will not ſaue thee, without thee.* Again, that it is certaine that our will is required in this, that we may doe any thing well, (it is not only then required in our firſt conuerſion, if it be required to all good things which we doe,) but we haue it not from our owne power, but God workes to will in vs. For looke at what time God giues grace, at the ſame time he giues a will to deſire and wil the ſame: As for example when God workes faith, at the ſame time, he workes alſo vpon the will, cauſing it to deſire faith, and willingly to receiue the gift of beleeuing: God makes of the vnwilling will, a willing will, becauſe no man can receiue grace vtterly againſt his will, conſidering will conſtrained, is no will. But here we muſt remember that howſoeuer in reſpect of time, the working of grace by Gods ſpirit, and the willing of it in man goe together: Yet in regarde of order grace is firſt wrought, and mans will muſt firſt of all be acted and moued by grace; and then it alſo acteth, willet, and moueth it ſelfe: And this is the laſt point of conſent, betweene vs and the Roman Church, touching free will: neither may we proceede farther with them. Hitherto M. PERKINS.

Now before I come to the ſuppoſed difference, I gather firſt that he yeeldeth vnto the principall point in controuerſie, that is freedome of wil, in ciuill, and morall workes in the ſtate of corruption, and all good workes in the ſtate of grace, for in his firſt concluſion diſtinguiſhing foure eſtates of man, he affirmeth that in the third, of man renewed, or (as we ſpeake juſtified) there is libertie of grace, that is, grace enableth mans will to doe if it pleaſe ſuch ſpiritual workes, as God requireth at his handes. Yet leſt he be taken to yeeld in any thing, he doth in ſhewe of wordes contradiſt both theſe points in an other place: For in ſetting downe the difference of our opinions, he ſaith: that mans will in his conuerſion is not actiue, but paſſiue, which is flat oppoſite vnto that which himſelfe ſaid a litle before in his firſt concluſion; that in the conuerſion of a ſinner, mans will cōcurreth not paſſiue but is co-worker with Gods grace.

The like contradiction may be obſerued in the other part of libertie in morall actions: for in his third concluſion he deliuereth playnlie man to haue a naturall freedome, euen ſince the fall of *Adam* to doe, or not to doe

doe the acts of wisdom, Iustice, Temperance, &c. and proues out of S. *Paul*, that the Gentils so did: Yet in his first reason, he affirmeth as peremptorily out of the 8. of *Genesis*, that the whole frame of mans hart is corrupted, and all that he thinketh, deuiseeth, or imagineth, is wholly euill, leaving him no naturall strength to performe any part of morall dutie. See how vncertaine the steps be of men that walke in darknes, or that would seeme to communicate with the workes of darknes. For if I mistake him not, he agreeth fully in this matter of free will, with the Doctrine of the Catholike Church: For he putting downe the point of difference, saith that it standeth in the cause of the freedome of mans will, in spirituall matters: allowing then freedome of will with vs, in the state of grace, whereof he there treateth; for he seemeth to dissent from vs, only in the cause of that freedome. And as he differeth from *Luther*, and *Caluin*, with other sectaries, in graunting this liberty of will: so in the very cause also he accordeth with Catholikes, as appeareth by his owne wordes. For (saith he) Papiests say mans will concurrerth with Gods grace by it selfe, and by it owne naturall power: we say that Mans will worketh with grace; yet not of it selfe, but by grace: either he vnderstandeth not what Catholikes say, or else accuseth them wrongfully: For we say that Mans will then only concurrerth with Gods grace, when it is stirred and holpen first by Gods grace. So that Mans wil by his owne naturall action, doth concur in euery good worke, otherwise it were no action of Man: But we farther say, that this action proceedeth principally of grace, whereby, the will was made able to produce such actions: for of it selfe it was vtterly vnable to bring forth such spirituall fruite. And this I take to be that, which M. PERKINS doth meane by those his wordes, *that the will must bee first moued and acted by grace, before it can acte or will*. Hee mistooke vs, thinking that we required some outward helpe only to the will, to joyne with it, or rather, that grace did but as it were vntie the chaynes of sinne wherein our will was fettered: And then will could of it selfe turne to God. Not vnderstanding how Catholikes take that parable of the man wounded in the way, betweene Ierusalem and Ierico who was (not as the Papiests only say, but as the holy Ghost saith) leste halfe, and not starke dead. Now the exposition of Catholikes is not, that this wounded man, (which signifieth all Mankinde) had halfe his spirituall strength left him; but was robbed of al Supernaturall riches, spoyled of all his originall Iustice, and wounded in his naturall powers of both vnderstanding and will, and therein leste halfe dead, not being able of his owne strength, either to know all naturall truth, or to performe all morall dutie. Now touching supernaturall workes, because he lost all power to performe them; not being able so much as to prepare himselfe conueni-

Page. 16.

Lec. 10.

Luc. 15.

Cap. 1.

1.2.9.109.
art. 6.

Ioan. 6.

ently to them; he in a good sence may be likened vnto a dead man, not able to moue one finger that way of grace; and so in holy Scripture the Father said of his prodigall Son, *he was dead, and is reuiued*. Yet as the same sonne liued a naturall life, albeit in a deadly sinne: so mans wil after the fall of *Adam*, continued some what free in actions conformable to the nature of man, though wounded also in them, as not being able to acte many of them, yet hauing still that naturall facultie of free will, capable of grace, & also able, being first both outwardly moued, and fortified inwardly by the vertue of grace, to effect and doe any worke appertayning to saluation: which is asmuch as *M. PERKINS* affirmeth. And this to be the verie Doctrin of the Church of Rome, is most manifestlie to be seene in the Councell of Trent, where in the Session are first these wordes in effect, concerning the vnablenesse of man to arise from sinne of himselfe. *Eucrie man must acknowledge, and confesse, that by Adams fall we were made so vnclane & sinnesfull, that neither the gentils by the force of nature, nor the Iewes by the letter of Moysees lawe, could arise out of that sinnesfull state. After it sheweth, howe our deliuerance is wrought, and howe freedome of will is recovered in speciall, and wherein it consisteth, saying. The beginning of iustification, in persons vsing reason, is taken from the grace of God, preuenting vs through IESVS CHRIST, that is, from his vocation, whereby without any desert of ours we are called, that we who were by our sinnes turned away from God, may be prepared by his grace, both raising vs vp, and helping vs to retorne to our owne Iustification, freely yeelding our consent vnto the said grace, and working with it. So as God touching the hart of man by the light of the Holy Ghost, neither doth man nothing at all, receiuing that inspiration, who might also refuse it: neither yet can he without the grace of God, by his free will, moue himselfe to that, which is iust in Gods sight. And that you may be assured, that this Doctrin of the Councell, is no other then that which was taught three hundred yeares before, in the very midst of darknes, as heretikes deeme: See what Saint Thomas of Aquine one of her principall pillars hath written of this point in his most learned Summe. Where, vpon these wordes of our Sauour, *No man can come to me, vnlesse my Father drawe him*. He concludeth it to be manifest, that man cannot so much as prepare himselfe to receiue the light of grace, but by the free and vnderferued helpe of God, mouing him inwardly thereunto. And this is all which *M. PERKINS* in his pretended dissent auereth here, and goeth about to proue in his fve reasons following: the which I wil omitte, as being all for vs. And if any man desire to see more to that purpose, let him read the most learned workes of that famous Cardinall, and right Reuerend Archbishoppe Bellarmine.*

Nowe the very point controuersed, concerning *free will*, *M. PERKINS* hath quite omitted, which consisteth in these two points, expressed

sed in the Councell : First, whether we doe freely assent vnto the said grace, when it is offered vs, that is, whether it lie in our power to refuse it; And secondly, when we concurre and worke with it, whether we could if we listed refuse to worke with it. In both which points we hold the affirmatiue part, and most sectaries of this time the negatiue. Of which our Authour is silent : only by the way in his fourth reason, toucheth two textes out of Saint Paul, which are commonly alleadged against free will.

The first. *I haue (saith he) laboured more abundantly then all they, yet not I, but the grace of God, which is in me, attributing the whole worke to grace.* To which I briefly answer, that they doe corrupt the text, to make it seeme more currant for them : the greeke hath only *He sun emoi* which is, with me, not, which is in me, so that the word in true construction make much more for vs, then against vs : Saint Paul affirming the grace of God, which was working with him, to haue done these thinges : And so Saint Augustine whome they pretend to follow most in this matter, expoundeth it. *Yet not I, but the grace of God with me; that is, not I alone, but the grace of God with me.* And by this, neither the grace of God alone : neither he alone, but the grace of God with him, thus Saint Augustine. The like sentence is in the booke of wisdom. *Send that (wisdome) from thy Holy heauen, that it may be with me, and labour with me.* 1. Cor. 15.
De gra. &
lib. arb. c.
15.
Cap. 9.

The second text is. *It is God that worketh in vs, both to will and to accomplish.* We graunt that it is God, but not he alone without vs, for in the next wordes before, Saint Paul, sayeth. *Worke your saluation with feare and trembling.* So that GOD worketh principally by stirring vs vp by his grace, and also helping forward our will, to accomplish the worke; but so sweetely and conformably to our nature, that his working taketh not away, but helpeth forward our will to concurre with him. Againe, the whole may be attributed vnto God, considering that the habits of grace infused, be from him as sole efficient cause of them, our actions induced also with grace, being only dispositions and no efficient cause of those habits : but this is an high point of schoole Diuinitie, very true, but not easely to be conceiued of the vnlearned. Phi'. 2. v.
13.

One other objection may be collected out of Master PERKINS third reason, against free will, which is touched, as he saith, by the holy Ghost, in these wordes. *When we were dead in sinnes.* If a man by sinne become like a dead man, he can not concurre with GOD, in his rising from sinne. Ad Ephef.
2. 2.

Answer. Sure it is, that he can not before God by his grace hath quickened, and as it were reuiued him, to which grace of God, man giueth his free consent. How can that be, if he were then dead? Marry, you must

remember what hath beene said before : that albeit man in sinne be dead in the way of grace, yet he liueth naturally, and hath free will in naturall and ciuill actions : which will of his being by grace fortified, & as it were lifted vp vnto a higher degree of perfection, can then concurre & worke with grace to faith, & all good workes necessarie to life euerlasting. (As for example,) a crab-tree stocke hath no ability of it selfe, to bring forth apples, & therefore may be tearmed dead in that kinde of good fruit: Yet let a siance of apples be grafted into it, and it will beare apples : euen so albeit our sower corrupt nature of it selfe be vnable to fructifie to life euerlasting, yet hauing receiued into it the heavenly grafte of Gods grace, it is inabled to produce the sweete fruit of good workes : to which alludeth S. Iames. *Receiue the ingrafted word, which can saue our soules* : againe what more dead then the earth ? and yet it being tilled and sowed, doth bring forth, and beare goodly corne: now the word and grace of God is compared by our Sauour himselve vnto feede, and our hartes vnto the earth that receiued it : what meruaile then if we otherwise dead, yet reuiued by this liuely feede, doe yeelde plenty of pleasing fruit.

Hauiing hitherto explicated the state of the question, and solued such objections as may be gathered out of M. PERKINS against it, before I come to his solution of our arguments, I will set downe some principall places, both out of the Scriptures, and auncient Fathers, in defence of our Doctrin, because he proposeth but fewe for vs, & misapplieth them too.

Genes. 4. First then, God sayeth to Cain. *If thou doe well, shalt thou not receiue a reward? But if thou doe euill, thy sinne will presently be at the gates, but the appetit of it, shall be vnder thee, & thou shalt beare dominion ouer it.* Here is playne mention made of the power, which that euill disposed man Cain, had not to sinne, if he had listd; which was (no doubt) by the assistance of Gods grace, and on the other side, that grace did not infallibly drawe him to good, but left it to his free choise, whether he would follow it or no. And because they, who seeke out all manner of starting holes, wrest these wordes of *ruling and bearing sway*, as spoken of his brother Abel, and not of sinne : first to see their iniquity, marke the text, where is no mention of Abel, neither in that verse, nor in the next before; but expresse mention is made of sinne in the next wordes before : therefore those pronounes, (that are to be referred to the wordes next before) must needs in true construction be referred to sinne, and not to his brother. Besides, this playne construction of the text, Saint Augustine followeth, saying as it were to Cain. *Hold thy selfe content, for the conuersion of it, shall be to thee, and thou shalt rule ouer it.* What (saith he) ouer his brother ? God forbidde, that so wicked a man should rule ouer so good : Ouer what then ? But he shall rule ouer sinne. See how manifestly that worthie Doctor hath preuented their cauill. And if it were neede, I might joyne with him that

Lib. 15. de ciuit. c. 7.

that most skilfull Father in the Hebrue text, *S. Ierome*, who in the person of God expoundeth it thus. *Because thou hast free will, I admonish and warne thee, that thou suffer not sinne to overcome thee, but doe thou overcome sinne.* In quest. Hebraice.

The second is taken out of this text of *Dent.* *I call this day* (sayeth *Moy-* Cap. 30. 19
ses) *heauen and earth to witnes, that I haue set before you, life, and death, benediction, & malediction, therefore choose life, that thou maist liue and thy seede.* Which words were spoken in vayne, if it had not bene in their power, by the grace of God, to haue made choise of life: or if that grace would haue made them doe it infallibly, without their consent. Vnto these two places of the old Testament, (one vnder the law of *Nature*, and the other vnder *Moysses* law) let vs couple two more out of the newe Testament.

The first may be those kinde wordes of our Sauour vnto the Iewes. *Math. 23.*
Ierusalem, Ierusalem, &c. how often would I haue gathered together thy children, as the hen doth her chickens vnder her wings, & thou wouldest not: Which doe playnlie demonstrate that there was no want, either of Gods help inwardly, or of Christs perswasion outwardly, for their conuersion: and that the whole fault lieth in their owne refusing, and withstanding Gods grace, as these wordes of Christ doe playnlie witnes, and thou wouldest not.

The last testimony is in the *Reuelat.* where it is said in the person of God. *Cap. 3.*
I stande at the dore and knocke, if any man shall heare my voyce and open the gates, I will enter in to him, and will suppe with him, and be with me. Marke well the wordes: God by his grace, knockes at the dore of our hartes, he doth not breake it open, or in any sort force it, but attendeth, that by our assenting to his call, we open him the gates, and then, lo he with his heauenly giftes will enter in: otherwise he leaues vs. What can be more euident in confirmation of the freedome of mans will, in working with Gods grace.

To these expresse places taken out of Gods word, let vs joyne the testimonie of those most auncient Fathers, against whose workes the Protestants can take no exception. The first shall be that excellent learned Martir *Iustinus* in his *Apologie*, who vnto the Emperour *Antonine* speaketh thus. *Vnlesse man by free will could flie from foule dishonest deedes, and follow those that be faire and good; he were without fault, as not being cause of such thinges as were done. But we Christians teach that mankind by free choise, and free will, doth both doe well, and sinne.*

To him we will joyne that holy Bishoppe and valiant Martir *Irenaeus*, who of free will writeth thus, *not only in workes, but in faith also, our Lord refer-* Lib. 4. c. 7. 2
red liberty, and freedome of will vnto man: saying, be it done vnto thee, according to thy faith.

I will adde to that worthy companie, *S. Cyprian*: who vpon those words of our Sauour, *will you also depart*, discourseth thus. *Our Lord did not bitterly* Ioan. 6.
inueigh against them, which forsooke him, but rather vsed these gentle speeches to his Lib. 1. Ep. 3

Apostles, will you also goe your way: and whyso? Marry observing and keeping (as this holy Father declareth) that decree by which man left vnto his liberty, and put vnto his free choyse, might deserue vnto himselfe, either damnation, or saluation. These three most auncient, and most skilfull in Christian Religion, and so zealous of Christian truth, that they spent their blood in confirmation of it, may suffice to certifie any indifferent reader; what was the iudgement of the auncient and most pure Church, concerning this article of free will: specially when the learnedst of our Aduersaries, confesse al Antiquity, (excepting only S. Augustine) to haue beleueed & taught free wil. Heare the wordes of one, for all. Mathias Illyricus in his large, long lying historie, hauing rehearsed touching free will, the testimonies of Iustine Irenaeus and others, faith. In like manner Clement, Patriarch of Alexandria, doth
Cent. 2. c. 4. col. 59. enuery where teach free will, that it may appeare (say these Lutherans) not only the Doctors of that age to haue bene in such darknes, but also that it did much encrease in the ages following. See the wilfull blindnes of heresie. Illyricus confessing the best learned in the purest times of the Church, to haue taught free will: yet had rather beleuee them to haue bene blindly ledde, by the Apostles and their best Schollers, who were their Masters: then to espy & amend his owne error. These principall pillars of Christs Church were in darknes belike as Protestants must needes say: & that proude Persian & most wicked heretike Manes (of whome the Manichees are named) who first denyed free will, beganne to broach the true light of the newe Gospell.

Here I would make an end of citing Authorities, were it not that Calvin
2. Iust. ca. 2. q. 4. sayeth, that albeit al other auncient writers be against him, yet S. Augustine as he vaunteth, is clearly for him in this point, but the poore man is fouly deceiued, as well in this, as in most other matters. I will briefly proue, and that out of those workes which S. Augustine wrote after the Pelagian heresie was a foote; for in his others, Calvin acknowledgeth him to haue taught free will. Of our freedome in consenting to Gods grace, he thus defineth, to consent to Gods calling, or not to consent, lyeth in a mans owne will. Againe: Who doth not see enuery man to come, or not to come, by free will? but this free wil may be alone, if he doe not come, but it cannot be but holpen, if he doe come. In an other place, that we will (doe well) God will haue it to be his and ours; his, in calling vs; ours, in following him. Yea more: To Christ working in him, a man doth cooperate, that is, worketh with him, both his owne iustification, and life euermore: will you here him speake yet more formally for vs. We haue dealt with your brethren and ours, as much as we could: that they would hold out and continue in the sound Catholike faith; the which neither denieth free will, to euill or good life, nor doth attribute so much to it, that it is worth any thing without grace. So according to this most worthy Fathers iudgement, the sound Catholike faith doth not deny free will, as the old Manichees and our newe Gospellers doe; nor
De spir. & lit. 34. De gra. Chri. 14. Ad simpli. q. 2. Tract. 72. in Ioan. Ep. 47.

esteeme

esteeme it without grace able to doe any thing toward saluation, as the Pelagians did. And to conclude, heare S. *Augustines* answere vnto them, who say, that he, when he commendeth grace, denyeth free will. *Much lesse* would I say, that which thou lyingly dost affirme me to say free will to be denied, if grace be commended, or grace to be denied, if free will be commended.

Lib. 4. con.
Iul. c. 2.

Nowe in fewe wordes I will passe ouer the objections which he frameth in our names. But misapplieth them.

First Obiection. That man can doe good by nature, as giue almes, doe Iustice, speake the truth, &c. And therefore will them without the helpe of grace. This argument we vse to proue libertie of will in ciuill and morall matters, euen in the corrupted state of man, and it doth demonstrate it: and M. PERKINS in his third cōclusion doth graunt it. And his answere here is farre from the purpose, for albeit (saith he) touching the substance of the worke it be good, yet it faileth both in the beginning, because it proceedes not from a pure hart, and a faith vnfeigned: and also in the end, which is not the glory of God.

Answer. It faileth neither in the one nor other: for that almes may issue out of a true naturall compassion, which is a sufficient good fountayne to make a worke morally good: faith and grace to purge the hart, & are necessary only for good and meritorious workes: Againe being done to relieue the poore mans necessity, GOD his Creator and Master, is thereby glorified. And so albeit the man thought not of GOD in particuler: yet GOD being the finall end of all good, any good action of it selfe, is directed towards him, when the man putteth no other contrary end thereunto.

2. *Obiection.* God hath commaunded all to beleue and repent, therefore they haue naturall free will, by vertue whereof being helped by the spirit of God, they can beleue. The force of the argument consisteth in this, that GOD being a good Lord, will not commaund any man to doe that, which he is no way able to doe.

Ans. M. PERKINS answereth in effect (for his wordes be obscure) that GOD commaundeth that, which we be not able to performe, but that which we should doe: Then I hope he will admitte that he will enable vs by his grace to doe it, or else how should we doe it. God surely doth not bind vs by commaundement to any impossible thing, he is no tyrant, but telleth vs, that his yoke is swete, and his burthen easie. And S. Iohn witnesseth, that his commaundements are not heauy. He was farre off from thinking that GOD would tie any man by lawe, to doe that which he was altogether vnable to performe. This in the end M. PERKINS himselfe approueth.

Mat. 11.
Ioh. 5.

3. *Ob.* If man haue no free wil to sin, or not to sin, then no man is to be punished

nished for his finnes, because he sinneth by a necessitie, not to be auoyded.

He answereth, that the reason is not good; for, though man cannot but sinne, yet is the fault in himselfe, and therefore is to be punished. Against which, I say that this answer supposeth that which is false, to wit, that a man in sinne, cannot chöose but sinne: For by the helpe of God, who desireth all sinners conuersion, and thereunto affordeth grace sufficient; a sinner in a moment, may call for grace and repent him: and so chöose whether he will sinne or no, and consequently hath free wil to sin or not to sin: And that example of a bankrupt is not to purpose, for he cannot when he will, satisfie his creditours, who content not themselves with his repentance, without repay of their money, as God doth.

1. Pet. 3.

Nowe concerning the force of this argument, heare Saint *Augustines* opinion. *De duab. animab. contr. Manich.* in these wordes. Neither are wee here to search obscure books to learne, that no man is worthy of dyspryse or punishment, which doeth not that, which he cannot doe: for (saith he) doe not shepheardes vpon the downes, sing these thinges? doe not poetes vpon the stages, acte them? Doe not the vnlarned in their assemblies, and the learned in their libraries acknowledge them? Doe not maisters in the scholes, & Prelats in the pulpits, & finally al mankind throughout the whole world, confesse and teach this? to wit, that no man is to be punished, because he did that, which he could not chöose but doe. Should he not then (according to S. *Augustines* censure) be hissed out of all honest companie of men, that denieth this so manifest a truth; confessed by all Mankind? How grosse is this heresie, that so hoodeth a man, and hardneth him, that be he learned, yet he blusheth not to deny roundly, that which is so euident in reason, that euen naturall sence, doth teach it vnto shepheards. God of his infinite mercie, deliuer vs from this straunge light of the newe Gospell.

CHAPTER. 2.

OF ORIGINALL SINNE.

OVR CONSENTS.

M. PERKINS FIRST CONCLVSION.

Page: 18.



HEY say, naturall corruption after Baptisme is abolifised, and so say we: but let vs see, how farre forth it is abolifised. In originall sinne are three thinges. First, the punishment: which is the first and second death: second, guiltines, which is the binding vp of the creature vnto punishment: third, the fault, or the offending of God: vnder which I comprehend our guiltines in *Adams* first offence, as also the corruption of the hart, which is a naturall inclination and pronesse

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nesse to any thing that is euill, or against the law of God. For first we say that after Baptisme in the regenerate, the punishment of Originall sinne is taken away: *For there is no condemnation (saith the Apostle) to them that are in CHRIST IESVS.* Rom. 8. 1.

For the second, that is guiltines, we further condescend and say, that it is also taken away in them that are borne anewe. For considering there is no condemnation to them, there is nothing to binde them to punishment. Yet this caueat must be remembred, namely, that the guiltines is remoued from the person regenerate, but not from the sinne in the person. But of this more hereafter.

Thirdly, the guilt in *Adams* first offence is pardoned. And touching the corruption of the hart, I auouch two things. First, that the very power and strength, whereby it reigneth in man, is taken away in the regenerate. Secondly, that this corruption is abolished (as also the fault of euerie actuall sinne past.) So farre forth as it is the fault and sinne of the man in whome it is. In deede it remaines till death, and it is sinne, considered in it selfe, so long as it remaines; but it is not imputed to the person. And in that respect, is as though it were not, it being pardoned. *Hilberto M. PER.*

Annotations vpon our Consent.

First, we say not, that the punishment of Originall sinne is in it, or any part of it, but rather a due correction, and as it were an expulsion of it: this is but a peccadilio: but there lurketh a Serpent in that caueat; that the guiltines of Originall sinne is remoued from the person regenerate, but not from the sinne in the person. The like he saith afterward of the fault, that it is a sinne still in it selfe. remayning in the man till death, but it is not imputed to him, as being pardoned. Here be quilllets of very strange Doctrine: the sinne is pardoned, and yet the guiltines of it, is not taken away. Doth not a pardon take away from the fault pardoned, all bond of punishment due vnto it, and consequently all guiltines belonging to it? Who can denie this, vnlesse he knowe not, or care not what he say: If then Originall sinne be pardoned, the guiltines of it is also remoued from it selfe. Again, what Philosophy, or reason, alloweth vs to say, that the offender being pardoned for his offence, the offence in it selfe remayneth guilty? as though the offence seperated from the person, were a substance, subject to lawe, and capable of punishment: can Originall sinne in it selfe die the first and second death, or be bound vp to them? What fencelesse imaginations be these? Again, how can the fault of Originall sinne remayne in the man renewed by Gods grace, although not imputed? can there be two contraries in one part of the subject at once? can there be light and darknes in the vnderstanding, vertue and vice in the will at the same instant? can the soule be both truely conuerted to God, and as truely

auerted from him at one time? is Christ now agreed to dwell with Belial? and the holy Ghost content to inhabite a body subject to sinne? all which must be graunted contrary to both, Scripture, and natural sence, if we admitte the fault and deformity of sinne to remayne in a man renewed, and indued with Gods grace: vnlesse we would very absurdly imagine that the fault and guilt of sinne were not inherent and placed in their proper subjects, but were drawne thence, and penned vp in some other odde corner.

Remember also gentle Reader, that here Master PERKINS affirmeth the power, vvhcreby the corruption of the hart raigneth in man, is taken away in the regenerate: which is cleane contrarie vnto the first proposition, of his first reason following, as shall bee there proued.

OVR DISSENT.

LET vs nowe come vnto the difference, which is betweene vs. The Catholikes teach, that Originall sinne is so farreforth taken away by Baptisme, that it ceaseth to bee a sinne properly: the effectes of it remaying, are an imperfection and weakenesse, both in our vnderstanding, and will, and a want of that perfect subordination of our inferiour appetite vnto reason, as was, and would haue beene, in Originall iustice: which make the soule apt and ready to fall into sinne, like vnto tinder, which although it bee not fire of it selfe, yet is fit to take fire: yet say they, that these reliques of Originall sinne be not sinnes properly, vnlesse a man doe yeelde his consent vnto those euill motions: Master PERKINS teacheth otherwise. That albeit Originall sinne bee taken away in the regenerate in sundry respectes, yet doth it remayne in them after Baptisme, not onely as a want, and weakenesse, but as a sinne, and that properly, as may be proued by these reasons, Saint Paul saith directly: It is no more I, that doe this, but sinne that dwelleth in me, that is Originall sinne; The Papiſts answere, That it is called there, sinne improperly, because it commeth of sinne, and is an occasion of sinne. I approue this interpretation of Saint Paul, as taken out of that auncient and famous Papiſt Saint Augustine: who saith expressly: Concupiscence, (whereof the Apostle speaketh) although it be called sinne, yet is it not so called, because it is sinne, but for that it is made by sinne: as writing is called the hand, because it is made by the hand. And in an other place repeating the same, addeth. That it may also be called sinne, for that it is the cause of sinne: as cold is called soathfull, because it makes a man soathfull: so that the most profound Doctor Saint Augustine is stiled a formall Papiſt by M. PERKINS, and shall be as well coursed for it by the playne circumstances of the place: For saith he, that Saint Paul there takes sinne properly, appears

1. Rom. 7.

Li. 1. cont.

duas Epist.

Pelag. cap.

10.

Lib. 1. de

nuptiis &

Concup.

cap. 23.

appeares by the wordes following, *That this sinne dwelling in him, made him to doe the euill which he hated.* Howe proues this, that sinne there must be taken properly : it rather proues, that it must be taken improperly : for if it made him doe the euill, which he hated : then could it not bee sinne properly, for sinne is not committed, but by the consent and liking of the will : But Saint Paul did not like that euill, but hated it, and thereby was so farre off from sinning, that he did a most vertuous deede in resisting and ouercomming that euill. As witnesseth Saint Augustine, saying : *Reason sometimes resisteth manfully, and ruleth raging concupiscence; which being done, wee sinne not, but for that conflict are to bee crowned.*

Lib. 2 de
Gen. cont.
Manich.
cap. 14.

This first circumstance then alleaged by M. PERKINS, doth rather make against him, then for him. Now to the second.

O wretched man that I am, who shall deliuer me from this body of death? Here is no mention of sinne : howe this may be drawne to his purpose, shall be examined in his argument where he repeateth it : so that there is not one poore circumstance of the text which he can finde, to proue Saint Paul to take sinne there properly : Nowe I will proue by diuers, that he speakes of sinne improperly.

First, by the former part of the same sentence : *It is not I that doe it :* All finnes is done and committed properly by the person in whome it is : but this was not done by Saint Paul. ergo.

Second, out of those wordes, *I knowe there is not in me that is in my flesh, any good :* And after. *I see an other lawe in my members, resisting the lawe of my minde.* Thus : sinne properly taken is seated in the soule : but that was seated in the flesh, ergo it was no sinne properly.

The third and last, is taken out of the first wordes of the next Chapter : *There is now therefore no condemnation to them that are in CHRIST IESVS, that walke not according to the flesh, &c.* Whence I thus argue : there is no condemnation to them, that haue that sinne dwelling in them, if thy walke not according vnto the fleshly desires of it : therefore it is no sinne properly : *For the wages of sinne is death,* this is eternall damnation : Rom. 6. Nowe to M. PERKINS Argument in forme as he propoeth it. *That which was once sinne properly, and still remayning in man, maketh him to sinne, and intangleth him in the punishment of sinne, and makes him miserable, that is sinne properly :* But Originall sinne doth all these. ergo.

The Maior, which (as the learned knowe) should consist of three wordes, containes foure feuerall pointes, and which is worst of all, not one of them true.

To the first; that which remayneth in man after Baptisme, commonly called Concupiscence, was neuer a sinne properly : but onely the ma-

teriall part of sinne, the formall and principall part of it, consisting in the deprivation of Originall iustice, and a voluntary auersion from the lawe of GOD, the which is cured by the Grace of GOD, giuen to the baptised, and so that which was principall in Originall sinne, doth not remayne in the regenerate: neither doth that which remaineth, make the person to sinne, (which was the second point.) vnlesse he willingly consent vnto it, as hath beene proued heretofore: it allureth & intiseth him to sinne, but hath not power to constraîne him to it, as M. PERKINS also himselfe before confessed. Nowe to the third, and intangleth him in the punishment of sinne: howe doth Originall sinne intangle the regenerate in the punishment of sinne; If all the guiltines of it be remoued from his person, as you taught before in our Consent. *Mendacem memorem esse oportet:* Either confesse that the guilt of Originall sinne is not taken away from the regenerate, or else you must vsay this, that it intangleth him in the punishment of sinne: nowe to the last clause that the reliques of Originall sinne make a man miserable, a man may be called wretched and miserable, in that he is in disgrace with God, and so subiect to his heauy displeasure: and that which maketh him miserable in this sence, is sinne: but S. Paul taketh not the word so here, but for an vnhappy man exposed to the danger of sinne, and to all the miseries of this world, from which we should haue beene exempted, had it not beene for Originall sinne, after 3. Cor. 15. which sort he vseth the same word. *If in this life onely we were hoping in Christ, we were more miserable then all men:* not that the good Christians were farthest out of Gods fauour, and more sinnefull then other men: but that they had fewest worldly comforts, and the greatest crosses, and thus much in confutation of that formall argument. Now to the second.

Infantes Baptised, die the bodely death before they come to the yeares of discretion: but there is not in them anie other cause of death, besides Originall sinne, for they haue no actuall sinne: and death is the wages of sinne as the Apostle saith, death entred into the world by sinne.

Rom. 5. &
Rom. 5.

Answer. The cause of the death of such Innocentes, is either the distemperature of their bodies, or externall violence: and God who freely bestowed their liues vpon them, may when it pleaseth him as freely take their liues from them, especially when he meanes to recompence them with the happy exchaunge of life euerlasting. True it is, that if our first parentes had not sinned, no man should haue died, but haue beene both long preserued in Paradise, by the fruit of the wood of life, and finally translated without death into the Kingdome of heaven: and therefore is it said most truely of S. Paul. *death entred into the world by sinne.* But the other place, *the wages of sinne is death*, is fouly abused, for the Apostle there by death vnderstandeth eternall damnation, as appeareth by the opposition of it

Rom. 5.

Rom. 6.

of it to life euerlasting : and by sinne there meaneth not Originall, but Actuell sinne, such as the Romans committed in their infidelity, the wagis where of if they had not repented them, had bin hell fire : now to inferre that Innocents are punished with corporall death, for Originall sinne remaining in them : because that eternall death is the due hire of Actuell sinne, is either to shewe great wante of iudgement, or else very strangelic to preuent the wordes of Holy scripture. Let this also not be forgotten, that he himselve acknowledged in our Consent : that the punishment of Originall sinne was taken away in Baptisme from the regenerate : howe then doth he here say, that he doth die the death for it ?

M. PERKINS third reason : *That which lusteth against the spirit, and by lusting tempteth, and in tempting intiseth and draweth the hart to sinne, is for nature sinne it selfe : but concupiscence in the regenerate is such : ergo.*

Answer. The first proposition is not true : for not euery thing that intiseth vs to sinne, is sinne : or else the Apple that allured *Eue* to sinne, had beene by nature sinne : and euery thing in this world one way or an other tempteth vs to sinne : according vnto that of S. Iohn. *All that is in the world,* 1. Epl. 2. *is the Concupiscence of the flesch, and the Concupiscence of the eyes, and Pride of life :* So that it is very grosse to say, that euery thing which allureth to sinne, is sinne it selfe, and as wide is it from all morall wisdom to affirme, that the first motions of our passions be sins. For euen the very heathen Philosophers could distinguish, betweene sodaine passions of the minde and vices : teaching that passions may be bridled by the vnderstanding, and brought by due ordering of them into the ring of reason, and so made vertues rather then vices. And that same text which M. PERKINS bringeth to perswade these temptations to be sinnes, proues the quite contrary. *God tempteth no man ; but euery man is tempted, when he is drawn away by* Iacob 1. *his owne concupiscence, and is allured : afterward when concupiscence hath conceived, it bringeth forth sinne :* Marke the wordes well. First, Concupiscence tempteth, and allureth by some euill motion, but that is no sinne, vntill afterward it doe conceiue, that is, obtayne some liking of our will, in giuing eare to it, and not expelling it so speedely as we ought to doe the suggestion of such an enemy : the which that most deepe Doctor Saint Augustine, sifteth out very profoundly in these wordes. *When the Apostle* Lib. 6. in Iul. cap. 9. *Saint Iames saith, euery man is tempted, being drawne away and allured by his Concupiscence, and afterward Concupiscence, when it hath conceived, bringeth forth sinne : Truie in these wordes, the thing brought forth is distinguished, from that which bringeth it forth. The damme is concupiscence, the sole is sinne. But concupiscence doth not bring sinne forth, vnlesse it conceiue, (so then it is not sinne of it selfe) and it conceiueth not, vnlesse it drawe vs, that is, vnlesse it obtayne the consent of our will, to commit euill. The like exposition of the same place,*

Lib. 4. in
Iohan. ca.
51.

and the difference betweene the pleasure tempting, that runneth before, and the sinne which followeth after, *Vulge we resist manfully*, may be seene in S. Cirill, so that by the iudgement of the most learned auncient Fathers, that text of S. Iames cited by M. PERKINS, to proue concupiscence to be sinne, disputeth it very foundly: to that reason of his, *Such as the fruit is, such is the Tree*: I answer, that not concupiscence, but the will of man is the Tree: which bringeth forth, either good, or badde fruit, according vnto the disposition of it: concupiscence is onely an intiser vnto badde.

Lib. 5. con.
Iulianum
cap. 3.

But S. Augustine saith, *That concupiscence is sinne, because in it there is disobedience against the rule of the minde, &c.* I answer, that S. Augustine in more then twenty places of his workes teacheth expressly, that concupiscence is no sinne, if sinne be taken properly: wherefore, when he once calleth it sinne, he taketh sinne largely as it comprehendeth, not onely all sinne, but also all motions and intisements to sinne; in which sence concupiscence may be tearmed sinne: but is so called very seldome of S. Augustine, but more commonly an euill, as in the same worke, is to be seene evidently: where he saith; *That grace in Baptisme doth renewe a man perfectly, so farreforth as it appertayneth to the deliuerance of him from all manner of sinne; but not so, as it freeth him from all euill: so that concupiscence remayning after baptisme, is no manner of sinne, in S. Augustines iudgement: but may be called euill, because it prouoketh vs to euill, to this place of S. Augustine I will ioine that other like, which M. PER. quiteth in his 4. reason: where he saith, that sinnes dwelleth alwayes in our members.* The same answer serueth that sinne there, is taken improperly: as appeareth by that he seates it in our members: for according vnto S. Augustine and all the learned, the subject of sinne being properly taken, is not in any part of the body, but in the will and soule, and in the same passage he signifieth plainly, that in baptisme all finnes and iniquity is taken away, and that there is left in the regenerate, onely an infirmity or weakenes.

Aug. Epif.
29.

M. PERK. 4. reason is taken from the record of the auncient Church: *Charity in some is more, in some lesse, in some none, the highest degree of all which cannot be increased, is in none, as long as a man liues vpon earth: and as long as it may be increased, that which is lesse then it should be is in fault: by which fault it is, that there is no iust man vpon earth, that doth good and sinneth not, &c.* For which also though we profite neuer so much, it is necessary for vs to say, *forgiue vs our debtes, though all our worst deedes and thoughts be already forgiven in Baptisme.* Answer. That here is neuer a word touching concupiscence, or to proue originall sinne to remayne after baptisme, which is in question: but onely that the best men for want of perfect Charity, doe often sinne venially, which we graunt. M. PER. hauing thus strongly (as you see) fortified his position with that one sentence of S. Augustine (which hath also nothing for his purpose) in

freede

before, be seene Fathers, sinne to the fruit of man is according to badde. is disobedience in more sinne, is called sinne, is concupiscence, is evident, is so farre out not so, is pisme, is euill, is joyne with, that sinne, is ebers: of sinne will and sinne all generate, sinne of all antiquity: confesseth ingenuously, that S. *Augustine* in sundry places denieth concupiscence to be sin: but expoundes him to meane, that it is not sinne in that person, but in it selfe: which is already confuted: for sinne that it is an accident, and so properly inherent in his subject, cannot be at all, if it be not in some person, and the sinne of the same person. But if the protestant reader desire to be well assured of S. *Augustines* opinion in this point: let him see what their Patriarke *Iohn Caluyn* saith of it: where thus he writeth. Neither is it needefull to labour much in searching out what the old writers thought of this point, when one *Augustine* may serue the turne: who with great diligence hath faithfully collected together all their sentences. Let the readers therefore take out of him, if they desire to haue anie certainty of the iudgement of antiquity. Hitherto somewhat honestly: What followeth? Moreouer betwene him and vs, this is this difference: that he truly dares not call the disease of concupiscence a sinne, but to expresse it, is content to vse the word of infirmity, then loe doth he say, that it is made sinne, when the acte of our consent doth ioyn with it. But we hold that very thing to be sinne, wherewith a man is in any sort tickled. Obserue first, good Reader, that S. *Augustines* opinion with him carrieth the credit of all antiquity: Which is the cause that I cite him more often against them. Secondly, that he is flatly on our side: teaching concupiscence not to be sinne, vntill we doe consent vnto it. Lastly, learne to mislike the blinde boldnes of such Masters: who hauing so highly commended S. *Augustines* iudgement in this very matter, and aduised all men to followe it: Doth notwithstanding flie from it himselte. Presuming that some would bee so shalowe-witted as not to espie him, or else content to relie more vpon his onely credit, then vpon the authority of all the aunient Fathers. For a tast of whose consent with S. *Augustine* in this question, I will here put the sentences of some fewe, that I neede not hereafter returne to rehearse them.

S. *Christostome* saith, Passions be not sinnes of themselves, but the vnbriyled excessse of them doth make sinnes: And that I may for example sake touch one of them: concupiscence is not a sinne; but when passing measure it breakes his boundes, then loe it is adulterie; not in regard of concupiscence, but in respect of the excessiue and lawfull riot of it. Homil. 11. in epist. ad Rom.

S. *Bernard* (whome M. *PERKINS* often citeth against vs, and these may sometimes be alleadged for vs) hath these wordes: Sinne is at the dore, but if thou doe not open it, it will not enter in: lust tickleth at the hart; but vnlesse thou willingly yeeld vnto it, it shall doe thee no hurt: withholde thy consent, and it prevaileth not. Serm. de luxurib.

S. *Aug.* and S. *Ciril*, haue beene cited already, S. *Hier.* and S. *Greg.* shall be hereafter: who with the confession of *Caluyn*, may serue sufficiently to proue, that approued antiquity is wholly for vs. And if any desire to know the

Lib. 3. Institut. cap. 3. num. 10.

the founder of our aduersaries Doctrine in this point: let him reade the 64. heresie recorded by that auncient & holy Bishoppe *Epiphanius*: where he registreth one *Proclus* an old rotten sectary to haue taught, that sinnes are not taken away in Baptisme, but are onely couered, which is as much to say, as sinne remayneth still in the person regenerate, but is not imputed to him. Which is iust *M. PERKINS*, and our Protestants position.

Now let vs come vnto the argumentes, which the Church of Rome (as *M. PERKINS* speakes) alleageth to proue Concupiscence in the regenerate, not to be sinne properly.

1. Objection. In Baptisme men receiue perfect and absolute remission of sinne: Which being pardoned, is taken quite away, and therefore after Baptisme, ceaseth to be sinne: *M. PERKINS* answereth, that it is abolished in regard of imputation, that is, is not imputed to the person, but remains in him still. This answer is sufficiently (I hope) confuted in the Annotations vpon our consent: in confirmation of our Argument, I will adde some

Iohan. 13. textes of holy Scripture: First, He that is washed, needeth not but to wash his feete, for he is wholly cleane. Take with this, the exposition of Saint Gre-

Lib. 9. Ep. 39. gory the great, our Apostle; He cannot (saith he) be called whole cleane in whom anie part or parcell of sinnes remayneth: But let no man resist the voice of

truth, who saith, he that is washed (in Baptisme) is wholly cleane: therefore, there is not one dramme of the contagion of sinne left in him, whom the cleanser himselfe, doth professe to be wholly cleane. The very same

Epist. ad Oceanum. Psal. 50. doth the most learned Doctor *S. Ierome* affirme: saying. How are we iustified and sanctified, if anie sin be left remaining in vs? Againe if holy king *Dauid* say. Thou shalt wash me, and I shall be whiter then snowe: how can the blackenes of

hell still remayne in his soule? briefly it cannot be but a notorious wronge vnto the pretious blood of our Saviour, to hold that it is not as well able

to purge and purifie vs from sinne, as *Adams* transgression was of force to infect vs. Yea the Apostle teacheth vs directly, that we recover more

Rom. 5. by Christs grace, then we lost through *Adams* fault, in these wordes: But not as the offence, so also the gift, for if by the offence of one, manie died; so much more the grace of God, and the gift in the grace of one man *Iesus Christ*, hath abounded vpon

many. If then we through *Christ*, receiue more abundance of grace, then we lost by *Adam*, there is no more sin left in the newlie baptised man, then

was in *Adam* in the state of innocencie, albeit other defectes, and infirmities doe remaine in vs, for our greater humiliation, and probation: yet all

filth of sinne is cleane scoured out of our soules, by the pure grace of God powred abundantly into it in Baptisme: and so our first Argument stands

insoluble. Now to the second.

2. Object. Every sinne is voluntary, and not committed without the consent of man: but this concupiscence whereof we talke, hath no consent of man, but riseth

again

against his will : therefore is no sinne. M. PERKINS answereth; That such actions as are vsed of one man towards an other, must be voluntary, but sinne towards God, may be committed without our consent. For euery want of conformity vnto the lawe euen in our body, although against our will, be sinnes in the Court of conscience. Reply : full litle knowes this man what belongeth to the Court of conscience : there secret faultes in deede be examined, but nothing is taken for sinne by any one learned in that faculty, which is done without a mans free consent : all of them holding with S. Augustine. That sinne is so voluntary as to be an euill, that it cannot be sinne, which is not voluntary : And to say with M. PERKINS that any want of conformity to reason in our body is sinne, is so absurd : that a man might (that were true) be damned from a dreame, how well soeuer disposed he went to sleepe : if he chaunce to dreame of vncleannes, whereupon doth ensue any euill motion in his flesh. This paradoxe of sinning without a mans consent is so contrary vnto both, naturall, and supernaturall reason that S. Augustine auereth. Neither any of the small number of the learned, nor of the multitude of the vnlearned to bold, that a man can sinne without his consent. What vnlearned, learned men then are start vp in our miserable age, that make no bones to denie this, and greater matters too.

Lib. 3. de
lib arb. cap
17.

Li de vera
Relig. c. 14.

The third reason for the Catholikes is this : Where the forme of any thing is taken away, there the thing it selfe ceaseth : but in baptisme, the forme of originall sinne is taken away : ergo. M. PERKINS shifeth in assigning a wronge forme : affirming vs to say, that the forme of originall sinne is the guiltines of it : which we hold to be neither the forme, nor matter of it, but as it were the proper passiō following it. See S. Thomas : who deliuereth for the forme of originall sinne, the priuation of originall iustice, which iustice made the will subject to God.

I. 2. q. 8
art. 3.

The deordination then of the will, Mistres & commaunder of all other points in man, made by the priuation of originall iustice : is the forme of originall sinne, and the deordination of all other parts of man, (which by a common name is called concupiscence, as that learned Doctōr noteth,) is but the materiall part of that sinne, so that the will of the regenerate being by grace through Christ rectified, and set againe in good order towards the lawe of God, the forme of originall sinne, which consisted in deordination of it, is taken quite away by baptisme, and so consequently the sinne it selfe, which can not be without his proper forme, as the argument doth conuince.

4. Object. Lastlie saith M. PERKINS for our disgrace they alleadge that we in our Doctrīne teach, that originall sinne after baptisme is onely clipped or pared like the heare of a mans head, whose rootes remayne in the flesh, growing and encreasing as they be cut as before. His answer is, that they teach in the very first instant of

the conversion of a sinner, sinne to receiue his deadly wound in the roote, neuer after to be recovered. Conferre this last answer with his former Doctrine (good Reader,) and thou maist learne what credit is to be giuen to such Masters: no more constant then the winter. Here sinne is deadly wounded in the roote, there it remaineth still with all the guiltines of it, although not imputed, there it still maketh the man to sinne, intangleth him in the punishment of sinne, and maketh him miserable: All this he comprehended before in this first reason, and yet bluseth not here to conclude, that he holdeth it at the first: Neither clipped nor pared, but pulled vp by the rootes: In deede they doe him a fauour, who say that he holdeth sinne to be clipped, and as it were razed, for albeit haire razed grow out againe, yet is there none for a season: but this originall sinne of his is alwayes in his regenerate, in vigour to corrupt al his workes, and to make them deadly sinnes. But let this suffice for this matter.

CHAPTER. 3.

OF THE CERTAINTIE OF
SALVATION.

OVR CONSENTS.

M. PERKINS FIRST CONCLUSION.

Pag. 37.



We hold and beleue, that a man in this life, may be certayne of saluation: and the same doth the Church of Rome teach.

M. P. 2. Conclu. We hold, that a man is to put certayne assiance in Gods mercy, in Christ for the saluation of his soule: and the same holdeth the aforesaid Romane Church.

M. P. 3. Conclu. We hold, that with assurance of saluation in our hartes is ioyned doubting, and there is no man so assured of his saluation, but he at sometime doubteth thereof, especially in the time of temptation: and in this the Papists agree with vs. Not so Sir.

M. P. 4. Conclu. They goe further and say, that a man may be certayne of the saluation of men, and of the Church, by Catholike faith: and so say we.

M. P. 5. Conclu. They hold, that a man by faith may be assured of his owne saluation, through extraordinary reuelation: In this fence onely the first conclusion is true.

M. P. 6. Conclu. The sixth, and second be all one: that we may be assured of our saluation, in regard of God that promisseth it: though in regard of our selues, and our owne indisposition we cannot.

THE DISSENT.

WE hold, that a man may be certayne of his saluation in his owne conscience in this life, and that by an ordinarie and speciall faith. They hold, that

that a man is certayne, of his saluation, only by hope, both hold a certaintie, we by faith, they by hope.

2. We say our certaintie is infallible: they, that it is onely probable.

3. Our confidence in Gods mercy, in Christ commeth from certayne and ordinarie faith, theirs from hope: false. Thus much of the difference, now let vs come to the reasons, too and fro.

Here M. PERKINS contrary to his custome, giueth the first place to our reasons, which he calleth objections, and endeouureth to supplant them: and afterward planteth his owne. About the order I will not contend, seing he acknowledgeth in the beginning that he obserueth none, but set downe thinges as they came into his head. Otherwise he would haue handled Iustification before Saluation. But following his method, let vs cometo the matter.

The first Argument for the Catholike partie is this.

1. Objection. Where is no word of God, there is no faith, for these two are Relatiues. But there is no word of God: saying, Cornelius beleue thou Peter, beleue thou that thou shalt be saued: therefore there is no such ordinary faith, for a man to beleue his owne particular saluation.

M. PERKINS answer.

Although there be no word of God to assure vs of our particular saluation: Yet is there an other thing as good, which counteruailes the word of God, to witte, the Minister of God applying the generall promises of saluation vnto this and that man. Which when he doth, the man must beleue the Minister, as he would beleue Christ himselfe, and so assure himselfe by faith of his saluation.

Reply. Good Sir, seing euery man is a lyar, and may both deceiue, and be deceiued, and the Minister telling may erre: how doth either the Minister knowe, that the man to whome he speaketh is of the number of the elect? or the man be certayne that the Minister mistaketh not, when he assureth him of his saluation. To affirme as you doe, that the Minister is to be beleueed as well as if it were Christ him selfe, is playne blasphemie. Equalling a blinde and lying creature, vnto the wisdom and truth of God. If you could shewe out of Gods word, that euery Minister hath such a commission from Christ, then had you answered the argument directly, which required but one warrant of Gods word: but to say that the assurance of an ordinary Ministers word counteruailes Gods word, I can not see what it wanteth of making a pelting Minister Gods mate. On the other side to auerre that the Minister knowes who is predestinate (as it must be graunted, he doth if you will not haue him to lie when hee saith to Peter, thou art one of the elect,) is to make him of Gods priuie Councell, without anie warrant for it in Gods word: Yea Saint Paul not obscurely signifying the contrarie in these wordes.

Tim. 2. 13 *The sure foundation of God standeth hauing this scale: our Lord knoweth who be his.* And none else, except he reueale it vnto them. **M. PERKINS** then flieth from the assurance of the Minister, and leaues him to speake at randon, as the blind man casts his clubbe; and attributeth all this assurance vnto the partie himselfe, who hearing in Gods word, *Secke yee my face*, in his hart answereth. *Lord I will seeke thy face*: And then hearing God say; *Thou art my people*, saith againe. *The Lord is my God*. And then loe without al doubt he hath assurance of his saluation. Would yee not thinke that this were rather some seely old Womans dreame, then a discourse of a learned Man? How knowe you honest man, that those wordes of God spoken by the Prophet 2000. yeares past, to the people of Israell, are directed to you? Mine owne hart, good Sir, telles me so. How dare you build vpon the perswasion of your owne hart any such assurance? When as in holy writ **Jerem. 17.** it is recorded. *Wicked is the hart of man, & who shall knowe it?* Are you ignorant how *Saul* before he was *S. Paul*, being an Israelit, to whome those wordes appertayned, perswading himselfe to be verie assured of his faith, was notwithstanding fouly deceiued, and why may not you farre more vnskillfull then he be in like manner abused. Moreouer suppose that this motion commeth of the holy Ghost, and that he trulie sayeth, *The Lord is God*, how long knoweth he that he shall be able to say so truely? When our Sauour **Math. 23.** **CHRIST IESVS** assureth vs that many be called, but fewe of them are chosen to life euerlasting. How knoweth he then assuredly, that he being once called, is of the predestinate? **M. PERKINS** sayeth, that he who beleeueth, knoweth that he beleueth. Be it so; if he beleue aright, and medle no further then with those thinges, which be comprehended within the boundes of faith: But that the certayntie of saluation is to be beleued, is not to be begged, but proued, being the mayne question, he sayeth further that he who trulie repēteth, knoweth that he repenteth: he knoweth in deede by many probable conjectures, but not by certaintie of faith: as witnesseeth that holy person. *If God come to me, (as he doth to all repentant sinners,) I shall not see him, and if he depart away from me, I shall not vnderstand it*: Which is sufficient to make him thankfull, yea if he receiued no grace at all, yet were he much beholding vnto God, who offred him his grace, and would haue freely bestowed it vpon him, if it had not beene through his owne default. And thus our first Argument stands in his full strength and vertue, that no man can assure himselfe by faith of his saluation, because there is no word of God that warranteth him so to doe.

The second is. It is no article of the creede, that a man must beleue his owne saluation, and therefore no man is bound thereunto.

M. PERKINS answereth. *That euerie article of the Creede containes this particular faith of our owne saluation, namely three: First (saith he) to beleue in*

God

God, is to beleue that God is our God, and to put our trust in him for our saluation.

Answer. I admitte all this, and adde more (that M. PERKINS be no longer ignorant of the Catholike knowledge of the creede,) that we must also loue him with all our hart and strength: thus we vnderstand it more fully then he: Yet finde not out that thirteenth article, *Thou must beleue thine owne particular saluation.* For albeit, I beleue and trust in God, yet not being sure of my loue towards him, I am not assured of saluation, for as S. Iohn testifieth. *He that loneth not, abideth in death.*

I. Iohn. 3.

So I answer to the second article, named by M. PERKINS, that is, I beleue that God of his infinite mercie, through the merits of Christs passion doth pardon all those, who being hartely sorry for their sinnes, doe humbly confesse them, and fully purpose to leade a newe life: that I my selfe am such a one, I doe verely hope, because I haue as farreforth as I could, to my knowledge performed those thinges, which God requires of me, but because I am but a fraile creature, and may perhaps not haue done all that so well as I ought, or am not so well assured of that, which by Gods helpe I haue done, I can not beleue it, for in matter of faith (as you shall heare shortly,) there can be no feare or doubt.

The like answer is giuen to the article of life euerlasting. I beleue that I shall haue life euerlasting, if I fulfill that which our Sauour taught the young man, demanding what he must doe to haue life euerlasting: to witte, if I keepe all Gods commaundements, but because I am not assured that I shall so doe (yea the Protestants (though falsely,) assure vs that no man by any helpe of Gods grace can so doe.) I remayne in feare. But (saith M. PERKINS) the Diuell may so beleue the articles of the creede, vnlesse we doe apply those articles to our selues. First, I say the Diuell knowes to be true all that we doe beleue, and therefore are said by Saint Iames to beleue, but they want a necessarie condition of faith, that is a Godly and deuout submission of their vnderstanding vnto the obedience of faith, and so haue no faith to speake properly. Again they trust not in God for saluation, nor indeuour not any manner of way to obtayne saluation, as Christians doe; and so there is greate difference betweene their beleefe in the articles of the creede, and ours.

M. PERKINS in his first exception grauntes. *That commonly men doe not beleue their saluation, as infallibly as they doe the articles of the faith (yet saith he) some Speciall men doe.* Pag. 54

Whereof I inferre by his owne confession, that our particular saluation is not to be beleued by faith: for whatsoever we beleue by faith, is as infallible as the word of God, which assureth vs of it. Then if the common sort of the faithfull doe not beleue their saluation, to be as infallible as the articles of our creede, yea as Gods owne word, they are not by faith assured.

red of it. Now that some speciall good men, either by reuelation from God, or by long exercise of a vertuous life, haue a great certainty of their saluation, we willingly confesse: but that certainty doth rather belong to a well grounded hope, then to an ordinary faith.

Mat. 6.

The third reason for the Catholikes, is, that we are bidden to pray daily for the remission of our sinnes. But that were needlesse, if we were before assured, both of pardon and saluation.

M. PERKINS answereth, *First, that we pray daily for the remission of new sinnes committed that day.* Be it so. What needes that, if we were before assured of pardon? *Mary (saith he) because our assurance was but weake and small, our prayer is to encrease our assurance.* Good Sir, doe you not see how you ouerthrowe your selfe? If your assurance be but weake and small, it is not the assurance of faith, which is as great, and as strong, as the truth of God.

We giue God thanks for those giftes, which we haue receaued at his bountifull handes, and desire him to encrease, or continue them, if they may be lost. But to pray to God to giue vs those things we are assured of by faith, is as fond, and friuolous, as to pray him to make Christ our Lord to be his Sonne, or that there may be life euerlasting to his Saints in heauen; of which they are in full and assured possession. And so these three Arguments by M. PERKINS propounded here for vs, are verie substantiall and sufficient, to assure euery good Christian, that he may well hope for saluation doeing his dutie, but may not without great presumption, assure him by faith of it. To these I will adde two or three others, which M. PERKINS afterwarde seekes to salue, by his exceptions as he termes them. To his first exception, I haue answered before. The second I will put last for orders sake, and answere to the third first, which is:

Pag. 56.

The Catholikes say, we are indeede to belcne our saluation on Gods part, who is desirous of all mens saluation, very rich in mercy, and able to saue vs, but our feare riseth in regard of our selues, because the promises of remission of sinnes depend vpon our true repentance: Vnlesse you doe penance, ye shall all perish. And the promises of saluation, is made vpon condition of keeping Gods commandements. If thou wilt enter into life keepe the commandements. Againe,

Mat. 19.

2. Tim. 2.

No man shall be crowned, except he combat lawfully. Now we not knowing whether we shall well performe these things required by God at our handes, haue iust cause to feare, lest God do not on his part, performe that which he promiseth vpon such conditions. To this M. PERKINS answereth, *That for faith, and true repentance, euery man that hath them, knoweth well that he hath them.* To which I reply, that for faith being rightly taken, it may be knowne of the party that hath it, because it is a light of the vnderstanding, and so being like a lampe, may be

conferre

easely seene: but true repentance requires besides faith, both hope, and charitie, which are seated in the darke corners of the will, and can not by faith be seene in themselves, but are knowne by their effects: which being also vncertayne doe make but conjectures and a probable opinion, so that place of S. Paul may be omitted where he saith. *Proue your selues whether you be in faith or no.* Because we accord that it may be tryed by vs, whether we haue faith or no: although I knowe well, that S. Pauls wordes carry a farre different sence. But let that passe as impertinent. To the other. *That we haue receiued the spirit, which is of God, that we might know the things which are giuen of God.* What things these are which the spirit reuealeth to vs, S. Paul teacheth in the same place, *That which the eye hath not seene, nor eare hath heard, &c. God hath prepared for them, that loue him: but to vs, God hath reuealed by his spirit:* All this is true: but who they be that shall attayne to that blessed Banquet by God so prepared, God onely knoweth, & by his spirit reuealeth it to very fewe. And will you learne out of S. Ierome that ancient Doctor, the cause why: *Therefore (saith he) it is put ambiguous and left vncertayne, that while men are doubtfull of their saluation, they may doe penance more manfully, and so may moue God to take compassion on them.*

2. Cor. 13.

1. Cor. 2.
12.In 3. caput
Lone.De cor. &
Gra. cap 13.Lib. 9. mo-
ral. cap. 17.

Apoc. 3. 4.

An other reason of this vncertayntie, yeeldeth Saint Augustine in these wordes: *In this place of temptation, such is our infirmity, that assurednes, might engender pride.* To this agreeth S. Gregory, saying: *If we knowe our selues to haue grace, we are proude.* So that to strike downe the pride of our hartes, and to humble vs, and to make vs trauaile more carefully in the workes of mortification, God doth not ordinarily assure men at the first of their owne saluation: but to cheere vp their hartes on the other side, doth put them in great hope of it, like to a discret and good Lord, who will not at the first entrance into his seruice; in case his seruant in the fee simple of those lands, which after vpon his good deserts he meaneth to bestowe on him. This is an other kinde of Doctrine, then that which M. PER. in his last supply deliuereth, to witte: *That if we regard our owne indisposition, we must despaire, because we be not worthy of his mercie.* Not so good Sir. Because we knowe that he bestoweth mercy vpon the vnworthie, at the first justification of a sinner, but will not admitte into the Kingdome of heauen any vnworthie, but giues men grace while they liue to worke, that they are made worthy of his heauenly Kingdome according to that: *They shall walke with me in whites, because they are worthie,* but of this more fully in the chapter of merits.

The fift reason for our opinion is taken out of M. PER. second exception, to witte; howsoeuer a man may be assured for his present state, yet no man is certaine of his perseuerance to the end. And therefore, although we might be assured of our Iustification, yet can we not be certaine of our Saluation. *For he only that perseuereth to the end, shall be saued.* M. PERK.

answers

- answere is, that prayer doth assure vs to perseuer to the end: for God biddes vs pray, that we fall not into temptation, and promisseth an issue forth: So then the assurance dependes vpon prayer, and not vpon our former faith. What then if we doe not pray so as we should? may not the enemy then, not only wound, but kill vs to? it cannot be denyed: and therein, as in diuers other workes of pietie, many haue bin too too slacke, as the pitifull fall of thousands haue taught vs. *Oh saith M. PERKINS, it cannot be, that he which was once a member of Christ, can euer after be wholly cut off.* O shamelesse assertion, and contrary to many playne textes, and examples of holy Scriptures: Doth not our Sauour say in expresse words,
- Ioh. 15.** *That euery branch in me not bearing fruit, he will take it away? And againe, if any abide not in me, he shall be cast forth as the branch, and shall wither, and be cast into the fire: which doth demonstrate, that some which were members of Christ, be wholly cut off, and that for euer. Are we not by faith made members of Christ by our aduersaries owne confession? and doth not our blessed Sauour say, expounding the parable of the sower, That the seede which fell vpon the rocke, doth signifie them, who with ioy receiue the word, and these (saith he) haue no roote, but for a time they belecue, and in time of temptation,*
- 1. Tim. 1.** *reuel.* Doth not Saint Paul in expresse tearmes say, *That some hauing faith and good conscience, expelling good conscience, haue made shipwracke of their faith:*
- 1. Tim. 4.** *of whome were by name, Hymeneus, and Alexander. The like, That in the*
- 2. Tim. 6.** *the last dayes, some shoulde reuel from the faith: Againe, That some for conuersionnesse sake, had erred from the faith. And for example amongst other, take Saul the first King of Israell, who was at his election (as the holy Ghost witnesseth) so good a man, that there was no better then he in Israell, and yet became reprobate, as is in the Scripture signified. The like is*
- 1. Reg. 19.** *probable of Salomon, and in the newe Testament of Iudas the traytor, and*
- 1. Reg. 15.** *Simon Magus whome S. Luke saith, that he also himselfe beleueed, and after became an Arch-heretike, and so died: the like almost may be verified of*
- A& 8.** *all Arch-heretikes, who before they fell, were of the faithfull.*

But what neede we further prooffe of this matter, seeing that this is confessed german, if not the very same, with one of that infamous heretike *Iohannians* erroneous articles, condemned, and registred by S. Hierome, and S. Augustine, who held, that iust men after Baptisme could not sinne, and if they did sinne, they were indeede washed with water, but neuer receiued the spirit of grace: his ground was, that he which had once receiued the spirit of grace, could not sinne after, which is just M. PERKINS proposition: so that to vpholde an error, he falleth into an olde condemned heresie. And which is yet more absurd, in the next confirmation, he letteth slippe at once a brace of other heresies, these be his wordes. *And if by some one were wholly seuered from Christ for a time, in his recovery he is to be baptizd*

rised the second time. Where you haue first rebaptizing, which is the principall error of the Anabaptists, and withall the heresie of the Nouatians, who held that if any in persecution denied Christ after baptisme, there was no remedie left in Gods Church, for their recouerie: but must be left to God; so saith M. PERKINS, for that of rebaptizing he seemes to bring in *ex absurdo*: so that the common saying is, verified in him, (*one absurdity being graunted, a thousand followe after.*) But doth he knowe no other meanes then Baptisme to recover one cut off from Christ? hath he forgotten that corrupted sentence of the Prophet, wherewith they beginne their common prayer? *What houre soeuer a sinner doth repent him of his sinne, &c.* With them repentance, and with vs the Sacrament of Penance, serue a man at any time of his life to be reconciled to Christ.

But we must answer vnto that of S. Iohn. *They went out from vs, but they were not of vs, for if they had bene of vs, they would haue continued with vs.* I answered. If they went out from vs, they were before with vs: which confirmeth our assertion, that men may departe from their faith, and Christes profession: but such men were not indeede of the number of the elect, of which S. Iohn was, for then either they would haue continued with them in the Christian faith, or else by hartie repentance would haue returned vnto it, backe againe, which is S. Augustines owne exposition. And these be the Arguments for the Catholikes, which M. PERKINS through his confused order toucheth here, and there. To which I will adde, one taken out of the wordes of S. Paul. *But thou by faith dost stand, be not to highly wise, but feare, if God hath not spared the naturall boughes lest perhaps he will not spare thee neither.* And againe. *Work your saluation, with feare and trembling.* There be aboue an hundred such textes in holy write, wherein the Holy Ghost exhorteth vs to stand in feare of our saluation, out of which I thus frame my argument.

No man must stand in feare of that, of which he is by faith assured. But the faithfull must stand in feare of their saluation. Ergo, they be not assured of it by faith.

The Minor or second proposition is playnlie proued by these places, cited before the Maior is manifest: there is no feare in faith, he that feareth, whether the thing be assured or no, can not giue a certayne assent thereunto: *Dubius in fide infidelis est.* Put the case in an other article, to make it more euident: He that feareth, whether there be a God or no, doe we esteeme that he beleeueth in God. So he that feareth whether IESVS CHRIST be God? is he a Christian? hath he a true faith? You must needs answer no. So he that feareth whether he shall be saued or no, can haue no faith of his saluation.

To these inuincible reasons grounded vpon Gods word, let vs joyne some playne testimonies, taken aswell out of the holy Scripture, as out

Ecclef. 9.

of the auncient Fathers. First, what can be more manifest to warrant vs, that the faithfull haue not assurance infallible of their saluation, then these wordes of the Holy Ghost. *There be iust (and therefore faithfull) and wise men, and their workes be in the hand of God, and neuertheless a man doth not knowe whether he be worthy of hatred or loue, but all thinges are kept vncertayne for the time to come.* Where is then the Protestants certayntie. And because one heretike cauilleth against the Latine translation, saying that a word or two of it may be otherwise torned, heare how S. Ierome, who was most cunning in the Hebrew text, doth vnderstand it. The fence is, (saith he.) *I haue found the workes of iust men, to be in the hand of God, and yet themselves not to knowe, whether they be loued of God or no.*

Coment. in
hunc lo-
cum.

An other playne testimonie is taken out of S. Paul, where he sheweth that it is not in vs to judge of our owne iustice, but we must leaue to God

1 Cor. 4.

the iudgement of it, these be the wordes. *I am not guiltie in conscience of any thing, but I am not iustified herein, but he that iudgeth me is our Lord, therefore iudge not before the time vntill our Lord doe come, who also will lighten the hidden thinges of darknes, and will manifest the counsell of the hart, and then the prayse shall be to euery man, of God.* So that before Gods iudgement by Saint Pauls testimonie, men may not assure themselves of their owne iustice, much lesse of their saluation, how innocent soeuer they finde themselves in their owne consciences. See vpon this place S. Ambrose, S. Basil, Theodores on this place, who

Serm. 5 in
Psal. 118.
De consti-
tut. monas-
c. 2.

all agree, that men may haue secret faults, which God onely seeth, & therefore they must liue in feare, and alwayes pray to be deliuered from them. For the rest let Saint Augustines testimonie, (whome our aduersaries acknowledge to be the most diligent and faithfull register of all antiquity) be sufficient. This most iudicious, and holy Father thus defineth this matter: *As long as we liue here, we our selues can not iudge of our selues, I doe not say what we shall be to morrowe, but what we are to day.* And yet more directly.

De verb.
Domini.
ter. 35.
De ciuit.
Deilb. 11.
c. 12.

Albeit holy men are certayne of the reward of their perseuerance, yet of their owne perseuerance, they are found vncertayne. For what man can knowe that he shall perseuer, and hold on in the action and encrease of iustice vntill the end, vntill by some reuelation he be assured of it from him, who of his iust, but secret iudgement doth not enforme all men of this matter, but deceiweth none: So no iust man is assured of his saluation by his ordinarie faith: by extraordinary reuelation, some man may be assured, the rest are not. Which is iust the Catholike sentence. And because S. Bernard is by our aduersaries, cited for them in this point, take his testimonie in as precise tearmes as any Catholike at this time speaketh. Thus he

Serm. 1. de
Septuag.
Ecclef. 9.

writeth. *Who can say, I am one of the elect, I am one of the predestinat to life, I am one of the number of the children? Who (I say) can thus say, the scripture crying out against him. A man knoweth not, whether he be worthy of loue or hatred. Therefore we haue no certayntie, but the confidence of hope doth comfort vs, that we be not*

vexed at all with the perplexitie of this doubt. The word of GOD (according to Saint Bernard,) cryeth out against all them, that certaynlie assure them selues of their saluation: whereon then doe they build their faith that belecue it.

If it may be permitted to joyne moderne opinions with auncient, badde men, with good, I could proue by the testimonie of euery principall sect of this time, that all other sectaries were deceiued in this their perswasion of their saluation. For both, Lutherans, Caluinists, and Anabaptists (to omitte the rest) doe hold euerie one of themselves assured of their saluation, and yet each sect holdeth euery one not of his owne band assured of damnation: so that by the sentence of the Lutherans, all Caluinists, and Anabaptists, are miserably deceiued when they assure themselves of their saluation: In like manner if the Anabaptists be true censurers, both Lutherans, and Caluinists and all other, not of their heresie, erre fouly, when they beare themselves in hand that they shall be saued. Certayne it is therefore by the consent of all the world, that very manie who assure themselves of saluation, are in deede assured of damnation.

With the testimonies of the auncient Doctors for vs, I pray thee gentle Reader, conferre those which M. PERKINS in his sixt reason allead- Pag. 57
geth against vs. First, Saint Augustine in these wordes. *Of an euill seruant,* De verb. Domini. serm. 28.
thou art made a good child, therefore presume not of thine owne doing, but of the grace of Christ. It is not arrogancy, but faith to acknowledge, what thou hast receiued, it is not pride, but deuotion. What word is here of certayntie of saluation? but that it belongeth to a faithfull man, to confesse himselfe much bound to God, for calling of him to be his. Which euery Christian must doe, hoping himselfe so to be, and being most certayne, that if he be not in state of grace, it is long of himselfe, and no want on Gods parte. The second place hath not so much as any shewe of wordes for him, thus he speaketh. *Let no man aske an other man; but returne to his owne hart, and if he finde Charity there, he hath securitie for his passage, from life to death.* What neede was there to seeke charity in his hart, for security of his saluation, if his faith assured him thereof, therefore this text maketh flat against him.

The next Author he citeth is Saint Hylarie in these wordes. *The King- Sup. 5 cap. Mat.*
of heauen which our Lord professed to be in himselfe, his will is that it be hoped, for without any doubtfullnes of vncertayne will (at all, is an addition) otherwise there is no iustificacion by faith, if faith it selfe be made doubtfull. First, he saith, but as we say, that the Kingdome of heauen is to be hoped for, without any doubtfullnesse; for wee professe certayntie of hope, and deny onely certayntie of faith, as M. PERKINS confesseth before. And as for faith, we say with him also it is not doubtfull, but very certaine. What ma-

keth this to the purpose, that a man must beleue his owne saluation when S. Hilary speaketh there of faith of the resurrection of the dead. His last
 1 Epist. 107. Author is S. Bernard: *Who is the iust man, but he that being loued of God, loues him againe? which comes not to passe but by the spirit, reuealing by faith the eternall promise of God, of his saluation to come, which reuelation is nothing else, but the infusion of spirituall grace, by which the decdes of the flesb are mortified, the man is prepared to the kingdome of heauen, together receiuing in one spirit, that, whereby he may presume, that he is loued, and loues againe.* Note that he faith the reuelation of the spirit, to be nothing else, but the infusion of spirituall graces, and comfort, whereby a man hath some feeling of Gods goodnesse towards him, by which (as he faith) he may presume, but not beleue certainlie, that he is loued of God. But let S. Bernard in the same place interpret himselfe, there he speaketh thus, as I cited once before. *It is giuen to men to tast before hand, somewhat of the blisse to come, &c. Of the which knowledge of our selues now in part perceiued, a man doth in the meane season glory in hope, but not yet in security.* His opinion then is expressly, that for all the reuelations of the spirit made by faith vnto vs, we are not assured for certainty of our saluation, but feele great joy, through the hope we haue hereafter to receiue it.

This passage of testimonies being dispatched, let vs now come vnto the fīue other reasons which M. PERKINS produceth in defence of their opinion.

The first reason is, *That in faith there are two things, the one is an infallible assurance of those things which we beleue:* This we graunt, and therefore proue (as you heard before) that there can be no faith of our particular saluation, because we be not so fully assured of that, but that wee must stand in feare of losing of it, according to that, *Holde that which thou hast, least perhaps an other receiue thy crowne,* But the second poynt of faith, puts all out of question. For (saith M. PERKINS) *it doth assure vs of remission of our sinnes, and of life euermlasting in particular.* Proue that Sir, and we neede no more. It is proued out of S. Iohn: *As many as receiued him, he gaue them power to be made the sonnes of God, namely, to them that beleue in his name.* This text commeth much too short: he gaue them power to be the sonnes, that is, gaue them such grace, that they were able, and might if they would, be sonnes of God, but did not assure them of that neither, much lesse that they should so continue vnto their liues end. I omitte his vnfauourly discourse of eating, and beleueing Christ, and applying vnto vs his benefitter, (which he might be ashamed to make vnto vs, that admitte no part of it to be true.) I confesse that therein faith hath his part, if it be joynd with charity, and frequentation of the Sacraments. This is it which S. Paul teacheth, *That not by the workes of Moyses lawe, but by faith in Christ Iesus we receiue the promises of the spirit, and shall haue hereafter the performance, if we ob-*

Apoc. 3.

Iohn. 1.

Gal. 3.

(cont)

serue those things which Christ hath commaunded vs. But what is this to certainty of Saluation? But (saith he) it is the property of faith, to apply Christ vnto vs, and proues it out of S. Augustine, Beleeue and thou hast eaten: Againe, Send vp thy faith, and thou shalt holde Christ in heauen: &c. To which, and such like authorities, I answer, that we finde Christ; we holde Christ, we see Christ, by faith, beleeuing him to be the sonne of God, and redeemer of the world, and Iudge of the quicke and the dead: and wee vnderstand, and digest all the mysteries of this holy worde. But where is it once said, in any of these sentences, that we are assured of our saluation? we beleeue all these poyntes and many more: but we shall be neuer the neare our saluation, vnlesse we obserue Gods commaundements, *The seruant which knowes his Masters will, and doth it not, shall be beaten with many stripes. Then you are my friends* (saith our Sauour) *when you shall doe the things which I commaund you:* which we being vncertaine to performe, assure not our selues of his friendship, but when to our knowledge we goe as neare it as we can, and demaund pardon of our wantes, wee liue in good hope of it.

The second reason is, *Whatsoeuer the holy Ghost testifieth vnto vs, that certainly by faith we must beleeue: but the holy Ghost doth particularly testifie vnto vs our saluation: ergo, the first proposition is true.* The second is proued thus, S. Paul saith, *the spirit of God beareth witnesse with our spirit, that we are the children of God.* The Papists to elude this reason, allege, that it doth indeede witnesse our adoption, by some comfortable feeling of Gods fauour towards vs, which may often be mistaken, whereof the Apostle warneth vs when he saith, *beleeue not euery spirit, but trie the spirits, whether they be of God or no.* But (saith M. PERKINS) by their leaue, the testimonie of the spirit, is more then a bare feeling of Gods grace. For it is called the pledge and earnest of Gods spirit in our hearts. And therefore it takes away all doubting, as in a bargain, the earnest giuen, puts all out of question. I answer first out of the place it selfe, that there followeth a condition on our parts to be performed, which M. PERKINS thought wisdom to conceale. For S. Paul saith that the spirit witnesseth with our spirits, that we are the sonnes of God, and coheires of Christ, with this condition, *If yet we suffer with him, that we may be glorified with him.* So that the testimonie is not absolute, but conditionall, and then if we faile in performance of the condition, God standes free of his promise, and will take his earnest backe againe. And so to haue receaued the earnest of it, will nothing auaille vs, much lesse, assure vs of saluation.

This is the direct answer to that place, although the other be very good, that the testimonie of the spirit, is but an inward comfort and joy, which breedeth great hope of saluation, but bringeth not assurance thereof. This M. PERKINS would refute, by the authority of S. Bernard,

Epist. 107. in the place before cited, see the place, and my answer there.

The third reason is, *That which we must pray for by Gods commaundement, that we must beleue: but euery man must pray for saluation, therefore we must beleue that we shall haue saluation.* The proposition he confirmeth thus: in euery petition must be two things, one a desire of the thing we aske, an other a particular faith to obtaine it, which is proued by Christs wordes: *Whatsoeuer you shall request when you pray, beleue that you shall haue it, and it shall be done.*

This Argument is so proper for their purpose, that we returne it vpon their owne heades: *We must pray for saluation*, therefore we are not yet assured of it: For who in his wittes prayeth God to giue him that, whereof he is assured already? And a godly act of faith it is, in that prayer to beleue that God will giue that, which he is assured of before hand: such foolish petitions cannot please God, and therefore after their doctrine it is to be denied, that any faithfull man may pray for his saluatiō, but rather thanke the Lord for it. But to answer directly, he who prayeth, must beleue he shall obtayne that which he prayeth for, if he obserue all the due circumstances of prayer, which be many, but to this purpose, two are required necessarily: the one that he who prayeth be the true seruāt of God, which first excludeth all those that erre in faith, touched in these wordes. *What you of the faithfull shall desire when you pray, shall be giuen you:* The other is, when we request matters of such moment, that we perseuer in prayer, & continue our suite day by day, of these suites of eternall saluation, we must take these words of our Sauour to be spoken. *We must alwayes pray, and neuer be wearie.* And then no doubt, but we shall in the end receiue it. But because we are in doubt, whether we shal obserue those necessarie circumstances of prayer or no, therefore we can not be so wel assured to obtayne our suite, although we be on Gods parte most assured, that he is most bountifull, and readier to giue them, we are to aske.

1. Ioan. 5. But faith M. PERKINS, S. Iohn noteth out this particular faith, calling it, *Our assurance, that God will giue vnto vs, whatsoeuer we aske according to his will.* But where finde we that it is Gods will, to assure euerie man at the first entrance into his seruice, of eternall saluation? is it not sufficient to make him an assured promise of it, vpon his faithfull seruice and good behauiour towards him?

The fourth reason is, *Whatsoeuer God commaundeth, that a man must and can performe.* But God commaundeth vs to beleue our saluation: ergo, we must beleue it.

The proposition is true, yet commonly denied by all Protestants, for God commaundes vs to keepe his commaundements, and they hold that to be impossible: but to the assumption: That God commaundes vs to beleue

belecue our saluation, is proued (saith M. PERKINS) by these wordes: *Repent and beleue the Gospell: Spectatum admissi, risum ueneatis amici*: Where is it written in that Gospell, belecue your owne particular saluation? shew vs once but one cleare text for it, and we will beleue it. I doe beleue in Christ, and hope to be saued, through his mercy and merits, but knowe well, that vnlesse I keepe his wordes, I am by him likened to a foole, that built his house vpon the sandes. He commaundes me to watch and pray, least I fall into temptation: and else where, warneth me to prepare oyle to keepe my lampe burning against his coming, or else I am most certayne to be shut out with the foolish Virgins. An hundred such admonitions finde we in holy Scriptures, to shake vs out of this security of our saluation, and to make vs vigilant to preuent all temptations of the enimie, and diligent to trayne our selues in godly exercises of all vertue.

The fift and last reason is this, *The Papists teach assurance of hope, euen hence it followeth, that he may be infallibly assured, for the property of a true and liuely hope is neuer to make a man ashamed.* Answer, hope indeede of heauen makes a man most couragiously beare out all stormes of persecution, and not to be ashamed of Christs Crosse, but to professe his faith most boldly before the most bloody tyrants of the world, our harts being by charity fortified and made inuincible. And this is that which the Apostle teacheth in that place: and saith before, *that the faithfull glory in the hope of the sonnes of God.* And doe not vaunt themselues of the certainty of their saluation. This certainty of hope, is great in those that haue long liued virtuously, specially when they haue also endured manifold losses, much disgrace, great wronges and injuries for Christs sake, for he that cannot faile of his word, hath promised to requite all such with an hundred fold: But what is this to the certainty of faith, which the Protestants will haue euery man to be endued with at his first entrance into the seruice of God. When as S. Paul insinuateth, that godly men partakers of the holy Ghost, yea after they haue tasted the good word of God, and the power of the world to come, that is, haue receiued besides faith, great fauours of Gods spirit, and felt as it were the joyes of heauen, haue after all this so fallen from God, that there was small hope of their recouerie.

Math. 7.
Math. 16.
Math. 25.

Rom. 5.

Ver. 2.

Heb. 6



CHAPTER 4.
OF IUSTIFICATION.

M. PERKINS.

Page 60.



FIRST, I will set downe the Doctrine on both partes, that it may be seene how farre forth we agree.

Secondly, The mayne differences, wherein we are to stand against them, euen to death.

Our Doctrine touching the iustification of a sinner, I propound in foure rules.

The first Rule. That iustification is an action of God, whereby he absolveth a sinner, and accepteth him to life euerlasting for the righteousness, and merits of Christ.

1. Rule. That iustification stands in two things: First, in the remission of sinnes by the merite of Christs death: Secondly, in the imputation of Christs righteousness, which is an other action of God, whereby he accounteth and esteemeth that righteousness which is in Christ, as the righteousness of that sinner, which beleueth in him: By Christs righteousness we are to vnderstand two things: first, his sufferings specially in his death and passion: secondly, his obedience in fulfilling the lawe: both which goe together; for Christ in suffering obeyed, and obeying suffered. And the very shedding of his blood, to which our saluation is ascribed, must not onely be considered, as it is passive, that is a suffering, but also as it is active, that is an obedience, in which he shewed his exceeding loue, both to his father, and vs, and thus fulfilled the lawe for vs.

3. Rule. That iustification is from Gods mercies and grace, procured onely by the merite of Christ.

4. Rule. That man is iustified by faith alone: because faith is that alone instrument created in the hart by the Holy Ghost, whereby a sinner laieth holde of Christs righteousness, and applies the same to him selfe. There is neither hope, nor loue, nor any other grace of God within man, that can doe this, but faith alone, now of the Doctrine of the Roman Church.

Because M. PERKINS setteth not downe well the Catholikes opinion, I will helpe him out, both with the preparation and justification it selfe, and that taken out of the Council of Trent. Where the very wordes concerning preparation are these. Men are prepared and disposed to this iustice, when being stirred vp, and helped by Gods grace, they conceiuing faith by hearing, are freely moued towardes God, beleueing those thinges to be true, which God doth reueale and promise, namely, that he of his grace doth iustifie a sinner through the redemption, that is in CHRIST IESVS. And when knowledging them selves to be sinners, through the feare of Gods iudgements, they turne them selves to consider the mercie of God, are lifted vp into hope, trusting that God will be mercifull vnto them for Christs sake: and beginning to loue him as the fountayne of all iustice, are there by moued with

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detred and detestation of all finnes. Finally they determine to receiue baptisme, to beginne a new life, and to keepe all Christs commaundements.

After this disposition, or preparation, followeth Iustification, and for that euery thing is best knowne by the causes of it, all the causes of Iustification are deliuered by the Councell in the next Chapter, which briefly are these. *The finall cause of the Iustification of a sinner, is the glorie of God, the glory of Christ, and mans owne iustification: the efficient is God, the meritorious, CHRIST IESVS Passions, the instrumentall, is the Sacrament of Baptisme, the onlie formall cause, is inherēt iustice, that is, Faith, Hope, and Charity, with the other giftes of the Holy Ghost, powred into a mans soule, at that instant of iustification. Of the iustification by faith, and the second iustification shall be spoken in their places.*

So that we agree in this point, that iustification commeth of the free grace of God, through his infinite mercies, and the merits of our Saviours Passion, and that all finnes, when a man is justified, be pardoned him.

The point of difference is this: that the Protestants hold that Christs Passion and obedience imputed vnto vs, becommeth our righteousness: (for the wordes of iustice and justification, they seldome vse,) and not any righteousness, which is in our selues. *The Catholikes affirme, that these vertues powred into our soules, (speaking of the formall cause of iustification) is our iustice, and that through that, a man is iustified in Gods sight, and accepted to life euerlasting. Although as you haue seene before, we hold that God of his mere mercie through the merits of CHRIST IESVS our Saviour, hath freely bestowed that iustice on vs. Note that M. PERKINS comes to short in his second rule, when he attributeth the merits of Christs sufferings to obedience; whereas obedience if it had beene without charity, would haue merited nothing at Gods handes.*

And whereas M. PERKINS doth say, that therein we raze the foundation, that is as he interpreteth it in his preface, we make Christ a Pseudochrist, we auerre, that herein we doe much more magnifie Christ, then they doe, for they take Christs merits to be so meane, that they doe but euē serue the turne to deface sinne, and make men worthie of the joyes of heauen. Nay it doth not serue the turne, but only that God doth not impute sinne vnto vs. We contrarywise, doe so highly esteeme of our Saviours inestimable merits, that we hold them wel able to purchase at Gods handes, a farre inferiour iustice, and such merits as mortall men are capable of, and to them doe giue such force and value, that they make a man iust before God, and worthy of the Kingdome of heauen, as shall be proued. Again, they doe great iniury to Gods goodnes, wisdom, and iustice, in their justification, for they teach, that inward iustice, or sanctification, is not necessary to justification; Yea their Ring-leader Luther saith. *That the iustified can by no finnes whatsoever, (except he refuse to beleue) lose their*

saluation. Wherein, first they make their righteous man, Like (as our Sauiour speaketh) to sepulchers whited on the out side, with an imputed iustice, but within, full of iniquity, and disorder. Then the wisdom of God must either not discouer this masse of iniquity, or his goodnesse abide it, or his iustice either wipe it away, or punish it: But (say they) he seeth it well enough, but couereth it with the mantle of Christs righteousnesse. Why? can any thing be hid from his sight? it is madnesse to thinke it. And why doth he not for Christs sake deface it, and wipe it cleane away, and adorne with his grace that soule, whome he for his sonnes sake loueth, and make it worthy of his loue and kingdome. What? is it because Christ hath not deserued it? So to say, were to derogate from the infinite value of his merits. Or is it, for that God cannot make such iustice in a pure man, as may be worthy of his loue and his kingdome? And this were to deny Gods power in a matter that can be donne, as we confesse that such vertue was in our first father Adam, in state of innocencie. And M. PERKINS seemes to graunt, *That man in this life at his last gaspe, may haue such righteousnesse.* If then we had no other reason for vs, but that our iustification doth more exalt the power, and goodnes of God, more magnifie the value of Christs merits, and bringeth greater dignity vnto men: our doctrine were much better to be liked, then our aduersaries, who cannot alleage one expresse sentence, either out of holy Scriptures, or auncient Fathers, teaching the imputation of Christs righteousnesse vnto vs, to be our iustification as shall be scene in the reasons following, and doe much abase both Christs merits, and Gods power, wisdom, and goodnesse. Now to their reasons.

Pag. 77.

Gal. 5.

M. PERKINS first reason is this, *That which must be our righteousnesse before God, must satisfie the iustice of the lawe, which saith, doe these thinges and thou shalt liue, but there is nothing that can satisfie that iustice of the lawe, but the righteousnesse and obedience of Christ.* ergo.

Gal. 5.

Gal. 5.

This reason is not worth a rush, for when he requireth that our iustice must satisfie the iustice of the lawe, I demaund what lawe he meaneth? If Moyses lawe: of which those wordes, *Doe this and thou shalt liue,* are spoken. Then I answer with the Apostle. *That you are enacuated, or abolished from Christ, that are iustified in the lawe.* that is, he is a Iewe and no Christian, that would haue Christian Iustice answerable to Moyses lawe.

May. 64

If M. P. E. R. would only that men justified, must be able to fulfil Christs lawe, I then graunt, that they so be, by the helpe of Gods grace, which will neuer faile them, before they faile of their duties. But saith M. P. E. R. *That iustice of man is imperfect, and cannot satisfie the iustice which God requires in his lawe, and proues it out of Esay, who saith, All our righteousnesse is as a menstruous, or defiled cloath.* I answer that the holy Prophet speaketh those wordes

wordes in the person of the wicked, and therefore are maddely applied vnto the righteous. That he speaketh of the the wicked, of that nation, and of that time: appeareth playnlie by the text it selfe. For he saith before, *But loe thou hast beene angrie, for we haue offended, and haue beene euer in sinne, and after; There is no man that calleth vpon thy name, and standeth vp to take hold by thee.* And although the wordes be generall, and seemes to the vnskillfull to comprehend himselfe also, yet that is but the manner of preachers, and specially of such as become Intercessors for others, who vse to speake in the persons of them, for whome they sue: for if he had reckoned himselfe in that number, he had lyed, when he said: *There is none that call vpon thy name,* when as he immediately calleth vpon him in most vehement sort for mercy, all which the best learned among them marking, confesse that this sentence can not be alleadged against the vertue of good workes. Hence, gather how dexterously M. PERKINS handleth Holy Scripture. That which the Prophet spake of some euill men, of one place, and at one time: that he applyeth vnto all good men, for all times, and all places.

Luther and
Caluin on
this place.

But he will amend it in the next, where he proues out of Saint Paul, 1. Cor. 4. that a cleare conscience (which is a great part of inherent iustice,) can nothing helpe to our iustification. *I am prouide to nothing by my selfe, and yet I am not iustified thereby.* Here is a very pretty peece of couinage. What, doth the Apostle say that he was not iustified by his cleare conscience, nothing lesse: but that albeit, he sawe nothing in himselfe to hinder his iustification, yet GOD who hath sharper ey-sight, might espie some iniquitie in him, and therefore durst not the Apostle affirme himselfe to be iustified, as if he should say, if there be no other fault in mee in GODS sight, then I can finde by mine owne insight, I am iustified, because I am guiltie of nothing, and so the place proueth rather the vncertayne knowledge of our iustification, as I haue before shewed.

But M. PERKINS addeth, that we must remember, that we shall come to iudgement, where rigour of justice shall be shewed. We knowe it well, but when there is no condemnation to those that by Baptisme be purged from originall sinne, as he confesseth himselfe, the Apostle to teach in our contents, about originall sinne, what then needeth any iustified man greatly feare, the rigorous sentence of a iust iudge. And Saint Paul saith himselfe in the person of the iust: *That he had ranne a good race, &c.* and therefore, *there was a crowne of iustice laid vp for him, by that iust iudge, and not only to him, but all them that loue Christs comming.* And concerning both, inherent iustice, and the ability of it, to fulfill the lawe. And what lawe, heare this one sentence of S. Augustine.

Pag. 28.

Serm. 18.
de verb.
Apost.

He that beleeueth in him, he hath not that iustice, which is of the lawe, albeit the lawe be good, but he shall fulfill the lawe, not by iustice which he hath of himselfe, but which is giuen of God, for charity is the fulfilling of the lawe, and from him is this charity powred into our hartes, not certaynlie by our selues, but by the Holy Ghost which is giuen vs. Now to the second argument.

2. Cor. 5. He which knew no sinne, was made sinne for vs, that we might be made the righteousness of God, which is in him: Hence M. PERKINS reasoneth thus. As Christ was made sinne for vs, so we are made the righteousness of God in him: but Christ was made sinne by imputation of our sinnes, he being most holy: Therefore a sinner is made righteous, in that Christs righteousness is imputed vnto him. I deny both propositions, the former because it hath a comparison in the manner of our justification, with the sinne which Christ was made for vs: for in the text of the Apostle, there is no signification of a similitude that Christ was so made sinne, as we are made just. That is then M. PER. wayne glosse, without any likelihood in the text. The other proposition is also false, for Christ was not made sin by imputation, for sinne in that place is taken figuratiuely, and signifieth according to the exposition of auncient Fathers, An hoste or Sacrifice for sinne: Which, Christ was truly made: his body being sacrificed on the Crosse for the discharge of sinne, and not by imputation.

How these wordes of the Apostle, *Iustice of God*, are to be vnderstood, see Saint *Augustine*. One place I will cite for all. *The iustice of God* (saith he) through the faith of CHRIST IESVS, that is by faith wherewith we beleeue in Christ: for as that faith is called Christs, not by which Christ beleeues, so that *Iustice* is called Gods, not whereby God is iust, both of them, faith and iustice, be ours, but therefore they are tearmed Gods, and Christs, because through their liberality they are giuen to vs. Which interpretation may be confirmed out of that place of Saint Chrysostome, which M. PERKINS citeth, saying: It is called Gods *Iustice*, because it is not of workes, but of his free gift. So that it is, not that which is in God himselfe, but such as he bestoweth vpon vs. And that iustice of it selfe is pure, and wanteth no vertue to worke that, for which it is giuen, to wit, to make a man righteous. S. *Anselme* a right vertuous and learned Catholike Arch-bishoppe of ours shall be answered, when the place is quoted.

Rom. 5. M. PERKINS third reason. As by one mans disobedience many were made sinners, so by the obedience of one, shall many be made righteous, marke here a comparison betwene the first and second Adam, hence I reason thus; As by the disobedience of Adam men were made sinners, so by the obedience of Christ, are they made righteous: but men are made sinners by imputation of Adams sinne vnto them, and not only by propagation of naturall corruption, ergo: by imputation of Christs iustice we are made righteous.

Answer. The comparison I allowe, because it is the Apostles, and deny that men are made sinners by imputation of Adams fault. And say that e-
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every one descended of *Adam* by naturall propagation, hath his owne personall iniquity sticking in them, which is commonly called Originall sin, and an high point of Pelagianisme is it, to deny it. For albeit we did not taste of the forbidden fruit in proper person, yet receive we the nature of man, polluted with that infection really, and not by imputation. And so the comparison serves not at all. *M. PERKINS* turne, but beareth very strongly against him, it being thus framed: *As by Adams disobedience many were made sinners, even so by Christs obedience many shall be iustified: This is his Maior. Now to the Minor. But by Adams disobedience they were made sinners, by drawing from him, every one his owne proper inherent iniquity, in like manner we are iustified by Christ, not by imputation of his iustice, but by our inherent iustice, which is powred into our soules, when we are in Baptisme borne a new in him. See what penurie of poore arguments they haue, that to make some shew of store, are forced to propound such as make manifestly against them.*

His fourth reason. *The Papists make Christs obedience their satisfaction, but satisfaction is equall to iustice, therefore they must make it as well their iustice as satisfaction. For the Maior he citeth Bellarmine. I haue read the Chapter, & finde no such wordes, further I say, there is a great difference betweene satisfaction for mortall sinnes, and justification: for satisfaction can not be done by vs; for the guilt of mortall sinne is infinite, being against an infinite Majesty, and so no creature can make full satisfaction for it: wherefore the infinite valour of Christs satisfaction is necessarily required, who having taken away the guilt of eternall punishment, due to sinnes, leaueth vs his grace to satisfie for the temporall payne of it, as shall be in his due place, declared more at large.*

Lib. 2. de
Iustif. c. 7.

Again, a man must needs haue his sinnes pardoned, and grace giuen him, before he can make any kinde of due satisfaction, for he must be in the state of grace before he can satisfie, wherefore he must needs flie to the benefit of Christs satisfaction: There is nothing like in justification, for first to make a man just in Gods sight, requires no infinite perfection, but such as a meere man is very well capable of, as all must needs confesse of *Adam* in the state of Innocencie, and of all the blessed Soules in heaven who be just in Gods sight. Neither is it necessary to be infinite, for to be worthy of the joyes of heaven, which be not infinite as they are enjoyed of Men or Angels, either who haue all things there in number, weight, and measure. Briefly, it is a most easie thing for one man to pay the debts of another, but one man can not bestowe his wisdom or justice on another, and not credible, that God (whose judgement is according to truth) will repute a man for just, who is full of iniquity: no more then a simple man will take a Black-moore for white, although he see him cloathed in a white sute of apparell.

M. PERKINS last reason, is taken from the consent of the auncient Church, And yet citeth (sauiing one two liues) nothing out of any auncient writer, nor out of any other, but out of only S. Bernard, who liued 1000. yeare after Christ, so that he signifieth that there is litle releefe to be had in Antiquity. Which Calvin declareth more playnlie, for he commonly setting light by all other in this question, rejeð also S. Augustine saying.

Li. 3. instit.
ca. 11. aum
15.

Yea not the sentence of Augustine himselfe is to be receiued in this matter, who attributeth our sanctification to grace, wherewith we are regenerate in newnes of life by the spirit. And Kenntius in the first parte of his examination of the Councell of Trent, saith: We contend not how the Fathers take iustification, and a litle after. I am not ignorant that they speake otherwise then we doe of it. Therefore M. PERK. had reason to content himselfe with some fewe broken sentences of later writers. But was S. Bernard trowe you in this one point a Protestant? No-

Epist. 190.

thing lesse his wordes be these. The iustice of another is assigned vnto man, who wanted his owne: man was indebted, and man made payment, &c. But better let his owne reason there cited, serue for exposition of his former wordes, which is this. For why may not iustice be from an other, as well as guiltines is from an other: Now guiltines from Adam is not by imputation, but euery one contractes his owne, by taking flesh from him, even so iustice is from Christ powred into euery man, that is borne againe of water and the holy Ghost. In the second place he saith: That mans iustice is the mercifulnes of God: that is, by Gods free grace and mercy it is bestowed vpon vs. With S. Bernard in the third place, we acknowledge that we haue no iustice of our owne, that is from our selues, but from the goodnes of God, through the merits of our blessed Sauours passion, read his first sermon, vpon these wordes of the Prophet Isaie. Vidi Dominum, &c. There you shall see him speake playnlie of inherent iustice, and how it is a distinct thing from the iustice of Christ.

Ser. 1. super
Isaiam.

In psal. 22.

Tract. 27.

in Ioan.

An other broken peece of a sentence, there is cited out of S. Augustine. Christ made his iustice our iustice. That is, by his iustice, he hath merited iustice for vs, as he expoundeth himselfe. What is this, the iustice of God, and the iustice of man? The iustice of God is here called that, not whereby God is just, but that which God giueth to man, that man may be just through God.

Now let vs come to the reasons of Catholikes, which M. PERKINS calling the objections, proposeth for them, to proue, that the iustice which God bestoweth vpon vs, is inherent, and not imputed.

OF INHERENT IUSTICE.

FIRST object. *As one man can not be made wise, valiant, or continent by the wisdom, valure, or continencie of an other, so one man can not be made iust, by the iustice of an other, M. PERKINS answereth, That one mans iustice cannot be made an others, no more then life or health, but Christs iustice may, who by com-*

nam

nant of grace is made euery mans owne, with all his giftes.

Reply. This answer solueth not the difficultie any whit at all, for Christs wisdom, power, and other gifts are not imputed vnto vs, as it is euident. Why the is his iustice more then the rest, we confesse that in a good sence all Christs gifts are ours, that is, they were all employed to purchase our redemption, & we doe dayly offer them to God that he wil for his Sonnes sake more and more, wash vs from our sinnes, and bestow his graces more plentifull vpon vs: thus are all Christs riches ours, so long as we keepe our selues members of his mysticall body, but this is nothing to the point which the argument touched, how one man may formally be made iust by the iustice of an other, rather then wise, by the wisdom of an other.

2. Object. If we be righteous, or iust by the righteousness of Christ imputed vnto vs, then is euery iust man as righteous as Christ himselfe, hauing the same iustice his, which is Christs, but that is too too absurd, ergo: M. PERK. answer. Christs righteousness is not applied vnto vs in the same measure, as it is in Christ, in him it is infinit, but of it so much is applied to this, or that man, as will serue for his iustification. And to helpe this answer forward, I will adde his marginall note, euen as any starre partakes the whole light of the Sunne, with the rest so farre forth as the light makes it to shine.

Reply. That which is applied of Christs iustice, to this, or that man; is either infinite, & then the man is as just as Christ: for there can be no greater then infinit in the same kinde. Or it is not infinit, but in a certayne measure as he seemeth to graunt, and then it is no part of Christs infinit iustice, for all the partes of an infinit thing; are infinit: according vnto true Philosophy. It remaineth then that a certayne limited portion of iustice is deuied out of Christs infinit iustice, and powred into this, or that man, as in his owne example, The light of euery starre is receiued from the Sunne beames. Yet is not the light in the starre, the same which is in the Sun, for one accident cannot be in two subjects so far distant, neither is it of like vertue to lighten the skyes, as it is euident: but is a farre dimmer light, somewhat like vnto that of the Sunne from whence it came. Euen so in our iustification from the Sonne of iustice CHRIST IESVS, certayne beames of particular iustice are conueyed into this, or that mans soule, whereby it is both lightened by faith, and inflamed by charitie: but there is exceeding difference betweene their two iustices, more then there is betweene the light of the sunne, & the light of a starre; which S. August. in expresse termes deliuereth, saying, How much difference there is betweene the light that doth lighten, & that which is lightened, that is the sun & the starre light, so much difference is there betweene the iustice that doth iustifie, & that iustice which is made by that iustification: to wit, betweene the iustice of Christ, and that which is in euery good Christian.

The third reason for the Catholike partie. If men be made trulie and really iust by Christs iustice, imputed vnto them, in like manner Christ should

Li. 2. conf.
cap. 15.

should be made really vnjust, by the iniquity and sinnes of men imputed vnto him. For there is no reason to the contrary, but one may aswell be made vnjust by imputation, as just; especially considering that euill is made more easelie, and more wayes then good. M. PERKINS answeres is, that we may say Christ was a sinner trulie, not because he had sinne in him, but because our sinnes were laide on his shoulders. That reason is naught, for he is not trulie a sinner, that paies the debt of sinne, which an innocent and most just person may performe: but he that either hath sinne trulie in him, or is so by imputation stroken, that the sins are made his owne really, and he in all cases to be delt with all, as if he sinned himselfe: as they holde that one justified by imputation of Christs iustice, is really in Gods sight just, and is both loued in this life, and shall be rewarded in the next, as if he were trulie just indeede: But to auouch our Sauiour Christ to be so a sinner, is to say that he was auerted from God, the slaue of the Diuell, and sonne of perdition, which is playne blasphemy.

May. 53.

That sentence out of the Prophet, *He was counted with sinners*, is expounded by the Euangelists, that he was so taken indeede, but by a wicked Iudge, and a reprobate people. And therefore if you allowe of their sentence, range your selfe with them, as one of their number. S. Chrysostome by him produced, confirmeth the same, saying that God permitted him to be condemned as a sinner, not that he was one trulie. Christ I knowe is called sinne by S. Paul, but by a figure, signifying that he was a sacrifice for sinne, as hath beene before declared. The same blessed Apostle when he speaketh properly, affirmeth in playne tearmes, that Christ was tempted like vnto vs, in all things excepting sinne.

Heb. 4

4 Obiect. If a man be righteous only by imputation, he may together be full of iniquity, whereupon it must needes followe, that God doth take for iust and good, him that is both vniust and wicked: but that is absurd, when Gods iudgement is according to truth. Here M. PERKINS yeeldeth, That when God doth impute Christs iustice vnto any man, he doth together sanctifie the partie, giuing original sinne a deadly wounde. And yet elsewhere he said, That originall sinne, which remayned after iustification in the partie, did beare such sway, that it infected all the workes of the said partie, and made him miserable. &c. But it is good hearing of amendment, if he will abide in it: Let vs goe on.

Of orig.

Sin. pag. 31.

5 Obiect. or fift reason, is inuerted by M. PERKINS, but may bee rightly framed thus. Christ restored vs that iustice which we lost by Adams fall, but by him we lost inherēt iustice, ergo By him we are restored to inherēt iustice. The Maior is gathered out of S. Paul, who affirmeth, that we receiue more by Christ, then we lost by Adam: And is S. Irenæus, and S. Augustines most expresse doctrine, who say, How are we said to be renewed, if we receiue not againe which the first man lost. &c. Immortality of body we receiue not, but we receiue iustice

Rom. 5.

Lib. 3. c. 20.

li. 6. de gen.

24. 26. 26.

justice from the which he fell through sinne.

The sixt and last reason for Catholikes is, *The iustice, of the faithfull is eternall, dureth after this life, and is crowned in heauen, but Christs imputed iustice ceaseth in the end of this life. ergo.*

M. PERKINS answereth. First, that imputed righteousness continueth with vs for euer, and that in heauen, we shall haue no other. Secondly, that perhaps in the end of this life, inward righteousness shall be perfect, and then without perhaps it shall be most perfect in heauen. So that one part of this answer, ouerthroweth the other. Wherefore I need not stand vpon it, but will proceede to fortifie our partie, with some authorities, taken both forth of the Holy scriptures, and auncient Fathers: The first place I take out of these wordes of S. Paul. *And these thinges certes, were you, (Drunkers, Couetous, Fornicators, &c.) But you are Washed, you are Sanctified, you are Iustified in the name of our LORD IESVS CHRIST, and in the spirit of our Lord: Here iustification by the best interpreters iudgement is defined, to consist in those actions of washing vs from our sinnes, and of infusion of Gods Holy giftes by the holy Ghost in the name, and the sake of CHRIST IESVS.*

1. Cor. 6.

S. Chrysos.
Ambro. &
Theophil.
in hunc lo-
cum.

Tit. 3.

The like description of our iustification is in S. Paul. *Of his mercy he hath saved vs by the lauer of regeneration, and remunge of the Holy Ghost; whome he hath poured into vs abundantly, through IESVS CHRIST our Saviour, that being iustified by his grace, we may be heires in hope (and not in certayntie of faith) of life euermlasting. Where the Apostle inferring that being iustified by his grace, declareth that in the words before he had described the same iustification, to consist in our new birth of Baptisme, and the renewing of our soules, by the infusion of his heauenly giftes, which God of his mercy did bestowe vpon vs for his Sonne Christs sake. Many other places I omitte for breuitie sake, and will be content to cite fewe Fathers, because the best learned of our aduersaries doe confesse that they be all against them, as I haue shewed before.*

First, S. Augustine saith; *That this iustice of ours, (which they call righteousness) is the grace of Christ, regenerating vs by the Holy Ghost; And is a beautie of our inward man. It is the renning of the reasonable part of our soule. And twenty other such like, whereby he manifestly declareth, our iustice to be inherent, and not the imputed iustice of Christ. Let him suffice for the Latin Fathers. And S. Cyrill for the Greekes, who of our iustification writeth thus. The spirit is a beate, who as soone as he hath poured charity into vs, and hath with the fire of it, inflamed our mindes, we haue euen then obtayned iustice,*

De peccat.
merit. & re
miss. cap. 15
Epist. 85.
Lib. 12. de
Trinit. cap.
7.
Lib. 6. de
Trinit.

THE SECOND DIFFERENCE ABOUT THE MANNER of Iustification.

WE all agree in generall, that faith concurrerh to our iustification, but differ in three poyntes. 1. How faith is to be taken. 2. How it worketh in our iustification. 3. Whether it alone doth iustifie.

Concerning the first poynt, Catholikes holde a iustifying faith, to be that Christian faith, by which we beleue the articles of our Creede, and all other things reuealed by God. The Protestants auerre it to be a particular faith, whereby they apply to themselves the promises of righteousness, and of life euerlasting by Christ. This to be the true iustifying faith, M. PERKINS faith he hath proued already: he shoulde haue donne well, to haue noted the place, for I knowe not where to seeke it: but he will here adde a reason or twaine.

1 Reason. *The faith whereby we liue, is the faith whereby we are iustified: but the faith whereby we liue, is a particular faith, whereby we apply Christ to our selues, as Paul saith, I liue, that is spiritually, by the faith of the sonne of God: which faith he sheweth to be a particular faith in Christ, in the wordes following: Who hath loued me, and giuen himselfe for me particularly.*

Gal. 2.20.

Answer. The Major I admitte, and deny the Minor: and say that the prooffe is not to purpose. For in the Minor he speaketh of faith, wherby we apply Christs merits vnto our selues, making them ours, in the proof S. Paul faith only, that Christ died for him in particular. He makes no mention of his apprehending of Christs iustice, and making of it his owne, which are very distinct things. All Catholikes beleue with S. Paul, that Christ died, as for all men in generall: so for euery man in particular, yea and that his loue was so exceeding great, towards mankind, that he would willingly haue bestowed his life, for the redemption of one only man. But hereupon it doth not followe, that euery man may lay handes vpon Christs righteousness, and apply it to himselfe (or else Turkes, Iewes, Heretikes, and euill Catholikes, might make very bolde with him) but must first doe those things which he requires at their handes, to be made partakers of his inestimable merits: as to repent them hartely of their sins, to beleue and hope in him, to be baptized, and to haue a full purpose to obserue all his commaundements. Which M. PER. also confesseth that all men haue not only promised, but also vowed in Baptisme. Now because we are not assured that we shall performe all this, therefore we may not so presumptuously apply vnto our selues, Christs righteousness, & life euerlasting, although we beleue that he died for euery one of vs in particular. That which followeth, M. PER. hath no colour of probability: that S. Paul in this manner of beleefe, that is, in applying to himselfe Christs me-

Pag. 152.

its: was an example vnto all that are saued. See the places good Reader, and learne to beware the bolde vnskilfulnesse of sectaries. For there is not a worde founding that way, but only how he hauing receiued mercy, was made an example of patience.

M. PERKINS 2. Reason. *That which we must aske of God in prayer, that we must beleeue shall be giuen vs: but in prayer we must aske the merits of Christs righteousness to our selues. ergo.*

Answer. Of the Maior much hath beene said before, here I admitte it, all due circumstances of prayer being obserued, & deny that we must pray, that our Sauour Christ Iesus merits may be made ours in particular, for that were greatly to abase them: but good Christians pray, that through the infinite value of those his merits, our sinnes may be forgiven, & a justice proportionable vnto our capacity, may be powred into our soules, whereby we may leade a vertuous life, and make a blessed end. But it is goodly to beholde, how M. PERKINS proueth that we must pray, that Christs righteousness may be made our particular justice, because saith he, *We are taught in the Pater noster, to pray in this manner: forgive vs our debts, and to this we must say Amen, which is as much to say as our petition is graunted.* I thinke the poore mans wits were gonne a pilgrimage, when he wrote thus. Good Sir, cannot our sinnes or debts be forgiven, without we apply Christs righteousness to vs in particular? we say yes. Doe not then so simply begge that which is in question, nor take that for giuen, which will neuer be graunted. But a word with you by the way. Your righteous man must ouer-skippe that petition of the Pater noster (*forgive vs our debts*) for he is well assured, that his debts be already pardoned. For at the very first instant that he had faith, he had Christs righteousness applied to him, and thereby assurance both of the pardon of sinnes, and of life euerlasting. Wherefore he can not without infidelity, distrust of his former justification, or pray for remission of his debts: but following the famous example of that formall Pharise, in lieu of demanding pardon, may wel say. *O God I giue thee thanks that I am not as the rest of men, extortioners, vnjust, aduouterers, as also these Papists: Fearing the remission of my sinnes, or the certayntie of my saluation, but am well assured thereof, and of Christs owne righteousness too, and so forth.* But to goe on with M. PERKINS discourse. Here we must note, that the Church of Rome cutteth off one principall dutie of faith, for in faith (saith M. PERKINS) are two thinges: first, knowledge remedied in the word, touching the meanes of saluation: Secondly, an applying of thinges, knowne vnto our selues, which some call assurance: the first they acknowledge. So then by M. PERKINS owne confession, Catholikes haue true knowledge of the meanes of saluation; (then he and his fellowes erre miserable.) The second which is the substance and principall they denie.

H ij.

Answer.

1. Tim. 1. 16
Phil. 3. 15.

Luc. 18.

Answer. Catholikes teach men also to haue a firme hope, and a great confidence of obtayning saluation, through the mercy of God, and merits of Christs Passiōn. So they performe their dutie towards God, and their neighbour, or else die with true repentance. But for a man at his first conuersion, to assure himselfe by faith of Christs righteousness, and life euerlasting; without condition of doing those thinges, he ought to doe, that we Catholikes affirme to be, not any gift of faith, but the haynous crime of presumption, which is a sinne against the Holy Ghost, not pardonable, neither in this life, nor in the world to come.

See S. Tho
22. q. 21.
art. 1.

M. PERKINS third reason, is drawne from the consent of the aun-
cient Church, of which for fashion sake to make some shewe, he often
speaketh, but can seldome finde any one sentence in them, that fits his
purpose, as you may see in this sentence of Saint *Augustine*, cited by him.

De verbis
Domini.
serm. 7.

Augustine saith. I demaund nowe, doest thou beleue in Christ, O sinner? thou saiest
I beleue: what beleueest thou that all thy sinnes may freely be pardoned by him, thou
hast that which thou beleueest. See, here is neither applying of Christs righ-
teousnes vnto vs by faith, nor so much as beleueing our sinnes to be par-
doned through him, but that they may be pardoned by him. So there is
not one word for M. PERKINS. But S. *Bernard* saith playnlie: That we
must beleue that our sinnes are pardoned vs. But he addeth not by the imputed
righteousnes of Christ. Againe, he addeth conditions on our party, which
M. PERK. craftely concealeth. For S. *Bernard* graunteth that wemay be-
leuee our sins to be forgiven, if the truth of our conuersion meete with the
mercy of God preuenting vs, for in the same place he hath these wordes:
So therefore shall his mercy dwell in our earth, that is, the grace of God in our soules if
mercy and truth meete together, if iustice and peace, embrace and kisse each other.
Which is as S. *Bernard* there expoundeth it, if we stirred vp by the grace
of God, doe truly bewaile our sinnes and confesse them, and afterward
follow holines of life and peace. All which M. PERKINS did wisely
cut off, because it dashed cleane the vayne glosse of the former wordes.

His last authority is out of S. *Cyprian*, who exhorteth men, passing out
of this life, not to doubt of God promises, but to beleuee that we shall
come to Christ with joyfull security.

Answer. S. *Cyprian* encouradgeth good Christians dying, to haue a full
confidence in the promises of Christ, and so doe all Catholikes, and bidde
them be secure too on that side, that Christ will neuer faile of his word
and promise, but say that the cause of feare lyes on our owne infirmities:
And yet biddes them not to doubt, as though they were as likely to be
condemned as saued, but animates them, and puts them in the good way
of hope, by twenty kindes of reason.

M. PERKINS having thus confirmed his owne partie, why doth he
not

not after his manner confute those reasons, which the Catholikes alleadge in fauour of their assertion? Was it because they are not wont to produce any in this matter? Nothing lesse: It was then belike, because he knew not how to answer them. I will out of their stoare take that one principall one, of the testimony of holy Scripture, And by that alone sufficiently proue, that the faith required to iustification, is that Catholike faith, whereby we belecue all that to be true, which by God is reuealed, and not any other particular beleeuing Christs righteousnes to be ours. How can this be better knowne then if we see, weigh, and consider well, what kinde of faith that was which all they had, who are said in Scriptures to be iustified by their faith.

S. Paul faith of *Noe*, That he was instituted heire of the iustice, which is, by faith. *Heb. 11. 7.* What faith had he? That by Christs righteousnes he was assured of saluation? No such matter, but beleued that God according to his word and iustice, would drowne the world, and made an Arke to saue himselfe, and his familie, as God commaunded him.

Abraham the Father of beleeuers, and the Paterne and example of iustice by faith, as the Apostle disputeth to the Romans: What faith he was iustified by. Let *S. Paul* declare, who of him and his faith, hath these wordes. He contrary to hope beleued in hope, that he might be made the Father of manie Nations, according to that which was said vnto him. So shall thy seede be as the starres of heauen, and the sands of the Sea: and he was not weakened in faith, neither did he consider his owne body, now quite dead, whereas hee was almost an hundred yeares old, nor the dead Matrice of *Sara*, in the promise of God he staggered not by distrust, but was strengthened in faith, giuing glorie to God, most fully knowing, that whatsoeuer he promised, he was able also to doe, therefore was it reputed to him to iustice. Loe, because he glorified God in beleeuing, that old and barren persons might haue children, if God said the word, and that whatsoeuer God promised, he was able to performe, he was justified. The Centurions faith was very pleasing vnto our Sauour, who said in commendation of it, That he had not found so great faith in *Israell*? What faith was that? Marry, that he could with a word cure his seruant absent. Say the word onely (quoth he) & *Math. 8.* my seruant shall be healed.

S. Peters faith so much magnified by the auncient Fathers, and highlie rewarded by our Sauour, was it any other, Then that our Sauour was Christ, *Math. 16.* the Sonne of the liuing God? And briefly let *S. Iohn* that great secretarie of the Holy Ghost, tell vs what faith is the finall end of the whole Gospell. These things, (saith he) are written that you may belecue that *IESVS* is *CHRIST* the Sonne of God, and that beleeuing you may haue life in his name. With the Euangelist the Apostle *S. Paul* accordeth very well, saying: This is the word of faith which we preach, for if thou cōfesse with thy mouth our Lord *IESVS CHRIST*, *Rom. 10.*

and shalt beleue in thy hart that God raised him from death, thou shalt be saued. And
 1. Cor. 15. in an other place. I make knowne vnto you the Gospell, which I haue preached, and
 by which you shall be saued, vnlesse perhaps you haue beleued in vayne. What was
 that Gospell? I haue deliuered vnto you that which I haue receiued, that Christ died
 for our sinnes, according to the Scriptures, was buried, and rose againe the third day,
 &c. So by the verditte of S. Paul, the beleefe of the articles of the creede, is
 that justifying faith, by which you must be saued. And neither in S. Paul,
 nor any other place of Holy Scriptures is it once taught, that a particular
 faith whereby we applie, Christs righteousness to our selues, & assure our
 selues of our saluation, is either a justifying, or any Christian mans faith,
 but the very naturall act, of that ougly Monster presumption: Which be-
 ing layd as the very corner stone of the Protestants irreligion, what mo-
 rall and modest conuersation, what humility and deuotion can they build
 vpon it.

The second difference in the manner of justification, is about the for-
 mall act of faith, which M. PERKINS handleth as it were by the way,
 euttedly I will be as shorte as he, the matter not being great. The Catho-
 likes teach as you haue heard out of the Councell of Trent, in the begin-
 ning of this question, that many actes of faith, feare, hope, and charity doe
 goe before our justification, preparing our soule to receiue into it from
 God, through Christ that great grace.

M. PERKINS Doctor like resolueth otherwise, *That faith is an instru-
 ment, created by God in the hart of man, at his conuersion, whereby he apprehendeth
 and receiveth Christs righteousness, for his iustification.*

This joylie description is set downe without any other probation, then
 his owne authority that deliuered it: and so, let it passe as already suffici-
 ently confuted. And if there needed any other disprooofe of it, I might ga-
 ther one more out of this owne explication of it, where he saith that the
 covenant of grace is communicated vnto vs, by the word of God, and by
 the Sacraments. For if faith created in our hartes, be the only sufficient
 supernaturall instrument, to apprehend that covenant of grace, then there
 needes no Sacraments for that purpose, and consequently I would fayne
 know by the way, how litle infants, that can not for want of judgement,
 and discretion haue any such act of faith, as to lay hold on Christ his ju-
 stice, are justified? Must we without any warrant in Gods word, contrary
 to all experience, beleue that they haue this act of faith, before the come
 to any vnderstanding.

But to returne vnto the sound doctrine of our Catholike faith, M. PER-
 findes two faults with it, one that we teach faith to goe before justifica-
 tion, whereas by the word of God (saith he) at the very instant, when any
 man beleueth first, he is then both, justified and sanctified. What word
 of

of God so teacheth? Marry this. *He that beleeueth, eateth and drinketh the body and blood of Christ, and is already passed from death to life.* I answered that our Saviour in that text speaketh not of beleeuing, but of eating his body in the blessed Sacrament, which who so receiueth worthely, obtayneth thereby life euerlasting, as Christ saith expressely in that place. And so this prooffe is vayne.

Now will I proue out of the holy Scriptures, that faith goeth before justification, first by that of S. Paul. *Whosoever calleth on the name of our Lord, shall be saved, but how shall they call vpon him, in whom they doe not beleeue, how shall they beleeue without a preacher, &c.* Where there is this order set downe to arriue vnto justification. First, to heare the preacher, then to beleeue afterwarde to call vpon God for mercy, and finally mercy is graunted & giuen in justification: so that prayer goeth betweene faith and justification. This S. Augustine obserued, when he said. *Faith is giuen first, by which we obteyne the rest.* And againe: *By the lawe is knowledge of sinne, by faith we obteyne grace, and by grace our soule is cured.* If we list to see the practise of this recorded in holy write, read the second of the actes, and there you shall finde, how that the people hauing heard S. Peters Sermon, were stricken to the hartes and beleeued, yet were they not straight way justified, but asked of the Apostles what they must doe, who willed them to doe penance, and to be baptized, in the name of I E S V S, in remission of their sinnes, & then loe, they were justified, so that penance and baptisme went betweene their faith, and their justification.

In like manner Queene Candaces Eunuch, hauing heard S. Philippe, announcing vnto him Christ, beleeued that I E S V S CHRIST was the Sonne of God (no talke in those dayes of applying vnto him selfe Christs righteousness,) yet was he not justified, before descending out of his chariot he was baptized. And three dayes passed betweene S. Pauls conversion and his justification, as doth euidently appeare by the historie of his conuersion.

The second fault he findeth with our faith, is that we take it to be nothing else, but an illumination of the minde, stirring vp the will, which being so moued and helped by grace, causeth in the hart many good spiritual motions. But this (sayes M. PERKINS) is as much to say, that dead men only helped, can prepare themselves to their resurrection. Not so good Sir, but that men spiritually dead, being quickned by Gods spirit, may haue many good motions, for as our spirit giueth life vnto our bodies; so the spirit of God by his grace animateth, and giueth life vnto our soules. But of this it hath beene once before spoken at large, in the question of free will.

THE

Pag. 84

THE THIRD DIFFERENCE CONCERNING FAITH, IS this. The Papists say, that man is iustified by faith, yet not by faith alone, but also by other vertues, as the feare of God, hope, loue, &c. The reasons which are brought to maintayne their opinion, are of no moment: well let vs beare some of them, that the indifferent Reader may iudge whether they be of any moment or no.

M. PERKINS first Reason.

Luke 7. 47.

MANY sinnes are forgiven her, because she hath loved much: whence they gather that the woman there spoken of, had pardon of her sinnes, and was iustified by loue. Answer. In this text, loue is not made an impulsue cause, to moue God to pardon her sinnes, but only a signe, to shew that God had already pardoned them.

Reply. Obserue first, that Catholikes doe not teach, that she was pardoned for loue alone, for they vse not (as Protestants doe) when they finde one cause of justification, to exclude all, or any of the rest: But considering that in sundry places of holy write, justification is ascribed vnto many seuerall vertues, affirme that not faith alone, but diuers other diuine qualities concurre vnto justification, and as mention here made of loue, excludeth not faith, hope, repentance, and such like: so in other places, where faith is only spoken of, there hope, charity, and the rest, must not also be excluded. This sinner had assured beleefe in Christes power to remitte sinnes, and great hope in his mercy that he would forgive them, great sorrowe and detestation of her sinne also she had, that in such an assembly did so humbly prostrate her selfe at Christes feete, to wash them with her teares, and to wipe them with the haire of her head. And as shee had true repentance of her former life, so no doubt but shee had also a firme purpose, to leade a newe life. So that in her conuersion, all those vertues mette together, which we holde to concurre to justification, and among the rest, the preheminance worthely is giuen to loue, as to the principall disposition. Shee loved our Sauour as the fountayne of all mercies, and goodnes, and therefore accounted her pretious oyntments best bestowed on him; yea, and the humblest seruice, and most affectionate she could offer him, to be all too little, and nothing answerable to the inward burning charity which shee bare him. Which noble affection of hers, towards her diuine Redeemer, no question, was most acceptable vnto him, as by his owne word is most manifest: for he said, *That many sinnes were forgiven her, because shee loved much.* But M. PERKINS saith, that her loue was no cause that moued Christ to pardon her, but only a signe of pardon giuen before: which is so contrary to the text, that a man not past all shame, would blush once to affirme it. First Christ saith expresse, that it was the cause of the pardon: *Because shee had loved much.* Secondly,

secondly, that her loue went before, is as playnlie declared, both by mention of the time past: *Because she hath loued*, and by the euidence of her fact of washing, wiping, and anoynting his feete: for the which faith our Saviour, then already performed: *Manie finnes are forgiven her*. So that here can be no impediment of beleeuing the Catholike Doctrine, so clearly deliuered by the holy Ghost, vnlesse one will be so blindly ledde by our new Masters, that he will beleue no wordes of Christ, be they neuer so playne, otherwise then it please the Ministers to expound them. And this much of the first of those reasons, which M. PERKINS said were of no moment.

2. Reason. *Neither Circumcision, nor prepuce, auayleth any thing, but faith* Gal. 5. 6. *that worketh by charity*. Hence Catholikes gather, that when the Apostle attributeth iustification to faith, he means not faith alone, but as it is ioyned with charity, and other like vertues, as are requisite to prepare the soule of man, to receiue that complete grace of iustification. M. PERKINS answereth that they are joyned together. *But it is faith alone that apprehendeth Christs righteousnes, and maketh it ours*. It vseth charity as an instrument to performe the duties of the first and second table, but it hath no part with faith in the matter of our iustification.

Reply. That it hath the chiefeest part, and that faith is rather the instrument and hand mayd of charity. My prooffe shall be out of the very text alleadged, where life and motion is giuen to faith by charity, as the greeke word *Energoumene* being passiue, doth playnlie shewe, that faith is moued, led, and guided by charity. Which S. James doth demonstrat most manifest, saying that. *Euen as the body is dead without the soule, so is faith without charity*: Making charity to be the life, and as it were the soule of faith: Now no man is ignorant, but it is the soule that vseth the body, as an instrument, euen so then it is charity, that vseth faith as her instrument and inferiour, and not contrarywise: which S. Paul confirmeth at large in a whole chapter, proving charity to be a more excellent gift then faith, or any other, concluding with these wordes. *Now there remaineth faith, hope, and charity*, 1. Cor. 13. *these three, but the greater of these is charity*? Whereupon S. Augustine resolueith thus. *Nothing but charity maketh faith it selfe auaylable, for faith (saith he) may be* Li. de Trin. cap. 18. *without charity, but it can not be auaylable without it*: So that first you see that charity is the mouer, and commaunder, and faith, as her instrument, and handmayde.

Now that in the worke of justification, it hath the chiefe place, may be thus proued, I demaund whether that worke of justification by faith be done, for the loue of God, and to his honour or no? If not, as it is voyd of charity, so it is a wicked and sinnefull act, no justification, but infection, our owne interest being the principall end of it: now if it comprehend & conclude Gods glory, and seruice in it, that is, if they apply Christs righteousnes

Serm. 12.
de verbis
Apostol.

teousnes to them, to glorifie God thereby, then hath charity the principall part therein: for the directing of all, to the honour and glory of God, is the proper office and action of charity. All this reason that charity both concurrerth to justification, and that as principall, S. *Augustine* confirmeth in these wordes: *The house of God*, (that is, a righteous and Godly soule,) *bath for his foundation faith, hope is the walles of it; but charity is the rooffe and perfection of it.*

The third of these trifling reasons, is puerly propounded by M. *PER.* thus. *Faith is neuer alone, therefore it doth not iustifie alone*: That this argument is fondly framed, appeereth playnlie in that, that Catholikes doe not deny, but affirme that faith may be without charity, as it is in all sinnefull Catholikes, we then forme the reason thus. If faith alone be the whole cause of justification, then if both, hope and charity were remoued from faith (at least by thought, and in concept,) faith would neuertheless iustifie. But faith considered without hope, & charity will not iustifie: ergo, it is not the whole cause of justification. The first proposition can not be denied of them, who knowe the nature and proprietic of causes, for the entire and total cause of any thing, being (as the Philosophers say) in act, the effect must needs followe, and very sence teacheth the simple, that if any thing be set to worke, and if it doe not act that which it is set too, then there wanted some thing requisite. And consequently that was not the whole cause of that worke.

Now to the second proposition. *But their imagined faith can not apply to themselves, Christs righteousness without the presence of hope and charity.* For else he might be justified without any hope of heauen, and without any loue towards God, and estimation of his honour, which are things most absurd in themselves: but yet very well fitting the Protestants justification, which is nothing else but the playne vice of presumption, as hath beene before declared: Yet to auoid this inconuenience which is so great, M. *PER.* graunteth that both, hope and charity must needs be present at the justification, but doe nothing in it, but faith doth all, as the head is present to the eie, whē it seeth, yet it is the eie alone that seeth. Here is a worthy peece of Philosophy, that the eie alone doth see, whereas in truth it is but the instrument of seeing, the soule being the principall cause of sight, as it is of all other actions, of life, sence, and reason: and it is not to purpose here, where we require the presence of the whole cause, & not only of the instrumental cause. And to returne your similitude vpon your selfe, as the eie cannot see without the head, because it receiueth influence from it, before it cā see, so cannot faith iustifie without charity, because it necessarily receiueth spirit of life from it, before it can doe any thing acceptable in Gods sight.

The fourth reason, if faith alone doe iustifie, then faith alone will saue, but

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but it will not saue, *ergo*. M. PERKINS first denyeth the proposition, and faith. *That it may iustifie, and yet not saue: because more is required to saluation, then to iustification.* Which is false, for put the case that an Innocent babe dye shortly after his baptisme wherein he was justified, shall he not be saued for want of any thing? I hope you will say yes: euen so any man that is justified, if he depart in that state, no man makes doubt of his saluation, therefore this first shift was very frivoulous. Which M. PERKINS perceiuing flies to a second, that for faith alone we shall also be saued, & that good workes shall not be regarded at the day of our iudgement. Then must those wordes of the holy Ghost so often repeted in the Scriptures be razed out of the text. *God at that time will render vnto euery man, according to his workes.* But of this more amply in the question of merits.

5. Reason. There be many other vertues, vnto which justification and saluation are ascribed in Gods word: therefore faith alone sufficeth not.

The Antecedent is proued, first of feare it is said. *He that is without feare, cannot be iustified.* *We are saued by hope.* *Vlesse you doe penance, you shall all in like sort perishe.* *We are translated from death to life, (that is justified) because we loue the brethren.* *Againe of baptisme.* *Vlesse you be borne againe of water, and the holy Ghost, you cannot enter into the Kingdome of heauen:* Lastly we must haue a resolute purpose to amend our euill liues. *For we are buried together with Christ by baptisme into death, that as Christ is risen from the dead, &c. So we may also walke in newnes of life:* To all these and many such like places of Holy Scripture, it pleased M. PERKINS to make answer in that one. *You are saued by hope:* to wit; that *Paul*s meaning is only, that we haue not as yet saluation in possession, but must wayte patiently for it, vntill the time of our full deliuerance, this is all. Now whether that patient expectation, which is not hope, but issueth out of hope, of eternall saluation, or hope it selfe be any cause of saluation, he sayeth neither yea nor nay, & leaues you to thinke as it seemeth best vnto your selfe. *S. Paul* then affirming it to be a cause of saluation, it is best to beleue him: & so neither to exclude hope or charity, or any of the foresaid vertues, from the worke of justification, hauing so good warrant as the word of God, for the confirmation of it.

To these authorities and reasons, taken out of the holy Scriptures, let vs ioyn here some testimonies of the auncient Church, reseruing the rest vnto that place, wherein M. PER. citeth some for him. The most auncient and most valiant Martir *S. Ignatius*, of our justification writeth thus. *The beginning of life is faith, but the end of it is charity, but both vniued and ioyned together, doe make the man of God perfect.*

Clement Patriarch of Alexandria faith. *Faith goeth before, but feare doth build, and charity bringeth to perfection.*

Saint Iohn Chrysostome, Patriarch of Constantinople hath these wordes:

I ij.

Least

Rom. 7^o. *Least the faithfull should trust that by faith alone they might be saved, he disputeth of in Mat. the punishment of euill men, and so doth he both exhort the Insidels to faith, and the faithfull to liue well.*

Lib. 3. hy-pognost. *S. Augustine cryeth out as it were to our Protestants, and saith: Heare O foolish Heretike, and enemy to the true faith. Good workes, which (that they may be donne, are by grace prepared, and not of the merits of free will) we condemne not: because by them, or such like, men of God haue beene iustified, are iustified, and shall be*

De fide & oper. c. 14. *And, Now let vs see that which is to be shaken out of the hart of the faithfull: Least by euill security they lose their saluation, if they shall thinke faith alone, to be sufficient to obtayne it.*

Now the doctrine which M. PERKINS teacheth, is cleane contrary. For (saith he) *A sinner is iustified by faith alone, that is, nothing that man can doe by nature or grace, concurrerth thereto as any kind of cause, but faith alone. Farther he saith, That faith it selfe is no principall, but rather an instrument all cause, whereby we apprehend and apply Christ and his righteousness for our iustification.* So that in fine, we haue that faith so much by them magnified, and called the only and whole cause of our justification, is in the end become no true cause at all, but a bare condition, without which we cannot be justified. If it be an instrumentall cause, let him then declare what is the principall cause, whose instrument faith is? and choose whether he had leiser to haue charity, or the soule of man without any helpe of grace.

Conditio sine qua non.

Ioh. 3. But to come to his reasons. The first is taken out of these wordes. *As Moyses lift vp the serpent in the desert, so must the sonne of man be lift vp, that whosoever beleeueth in him, shall not perishe, but haue life euermore.* True, if he liue accordingly, and as his faith teacheth him: but what is this to justification by only faith? Marry M. PERKINS drawes it in after this fashion. As nothing was required of them who were strong by serpents, but that they should looke vpon the brasen serpent: So nothing is required of a sinner, to deliuer him from sinne, but that he cast his eye of faith vpon Christs righteousness, and apply that to himselfe in particular. But this application of the similitude is only mans foolish inuention without any ground in the text. Similitudes be not in all poynts alike, neither must be stretched beyond the very poynt wherein the similitude lyeth, which in this matter is, that like as the Israelites in the Wildernes sloung with serpents, were cured by looking vpon the brasen serpent: so men infected with sin, haue no other remedy, then to embrace the faith of Christ Iesuse. All this we confesse, but to say that nothing else is necessary, that is quite besides the text, and as easely rejected by vs, as it is by him obtruded without any authority, or probability.

Gal. 2. 16. His 2. reason is collected of exclusiue speeches (as he speaketh) *vsed in Scriptures. As we are iustified freely, not of the lawe, not by the lawe, not of workes,*

not of our selues, not of the workes of the lawe, but by faith: all boasting excluded: only Luke 8. 50.
beleue. These distinctions whereby workes & the law are excluded in the
worke of justification, include thus much, that faith alone doth iustifie.

It doth not so: for these exclusiue speeches do not exclude feare, hope
and charity, more then they exclude faith it selfe. Which may be called
a worke of the lawe, as well as any other vertue, being as much required
by the lawe as any other. But *S. Paul*s meaning in those places is, to ex-
clude all such workes, as either Iewe or Gentile did, or could bragge of,
as donne of themselves, and so thought that by them, they deserved to be
made Christians. For he truly faith, that all were concluded in sinne, and
needed the grace of God, which they were to receiue of his free mercy,
through the merits of Christ, and not of any desert of their owne: And
that to obtayne this grace through Christ, it was not needefull, nay rather
hurtfull to obserue the ceremonies of *Moyse*s lawe, as Circumcision, the
obseruation of any of their feastes, or fastes, nor any such like worke of
the lawe, which the Iewes reputed so necessary. Again, that all mo-
rall workes of the Gentiles could not deserue this grace, which workes
not proceeding from charity, were nothing worth in Gods sight. And
so all workes, both of Iewe and Gentile, are excluded from being any
meritorious cause of justification, and consequently, all their boasting of
their owne forces, their first justification being freely bestowed vpon
them. Yet all this notwithstanding, a certaine vertuous disposition is re-
quired in the Iewe and Gentile, whereby his soule is prepared to re-
ceiue that great grace of justification: that say we, is faith, feare, hope, loue,
and repentance, that (say the Protestants) is faith only. Wherefore say we
as the excluding of workes, and boasting exclude not faith, no more doe
they exclude the rest, faith being as well our worke, and a worke of the
lawe as any of the rest, and all the rest being of grace, as well as faith, and
as farre from boasting of, as faith it selfe. Now that out of *S. Luke*, beleue
only, is nothing to the purpose. For he was bid beleue the raising of his
daughter to life, and not that Christs righteousness was his: and faith alone
may be a sufficient disposition to obtayne a myracle, but not to obtayne
justification, of which the question only is.

Consider now good Reader, whether of our interpretations agree bet-
ter, with the circumstances of the text, and the iudgement of the auncient
Fathers. The texts see thou in the Testament. Take for a taste, of the Fa-
thers iudgement, *S. Augstines* exposition of those places of *S. Paul*, of one
of the chiefest of which, thus he speaketh. Men not vnderstanding that which
the Apostle faith, We esteeme a man to be iustified without the lawe, thought him to
say, that faith sufficed a man althoug he liued crill, and had no good workes: which
God forbid, that the vessell of election should thinke. And againe.

De predesti.
san. c. 7.

Therefore the Apostle saith, that a man is iustified by faith, and not of workes, because faith is first giuen, and by it the rest (which are properly called workes, and in which we liue iustlie) are by petition obtayned.

By which it is manifest, that S. Paul excluding the workes of the lawe, and the workes donne by our owne only forces, doth not meane to exclude good workes, which proceede from the helpe of Gods grace

THAT FAITH ONLY DOTH NOT

IUSTIFIE.

MASTER PERKINS third Argument. *Very reason may teach vs thus much: that no gift in man is apt as a spirituall hand to receiue and apply Christ and his righteousness vnto a sinner, sauing faith, loue, hope, feare, repentance, haue their seuerall vses, but none of them serue for this ende of apprehending, but faith only.*

Answer. Mans reason is but a blinde mistris in matters of faith, and he that hath no better an instructor in such high misteries, must needs know little. But what if that also faile you in this poynt? then euery man cannot but see how naked you are of all kinde of probability. I say then, that reason rather teacheth the contrary. For in common sence, no man apprehendeth and entreth into the possession of any thing, by beleeuing that he hath it. For if a man shoulde beleue that he is rich, of honour, wife, or vertuous: Doth he thereby become presently such a one? nothing lesse. His faith and perswasion is no fitte instrument to apply and drawe these things to himselfe, as all the worlde sees. How then doth reason teach me, that by beleeuing Christs righteousness to bee mine owne, I lay hand on it, and make it mine. Againe Christs righteousness (according to their owne opinion) is not receiued into vs at all, but is ours only by Gods imputation, what neede we then faith, as a spirituall hand to receiue it? If they say (as M. PERKINS doth) that faith is as it were a condition required in vs, which when God seeth in vs, he presently imputeth Christs righteousness to vs, and maketh it ours. Then will I be bolde to say, that any other vertue is as proper as faith, to haue Christ applied vnto vs: there being no other aptnesse requisite in the condition it selfe, but only the will and ordinance of God: then euery thing that it shall please him to appoynt, is alike apt: and so M. PERKINS had small reason to say, that faith was the only apt instrument to apply to vs Christs righteousness.

Moreouer, true diuine reason teacheth me, that both hope and charity, doe much more apply vnto Christians all Christs merits, and make them ours then faith: For what faith assureth me of in generall, that hope applyeth

applyeth vnto me in particular: by faith I beleue CHRIST to be the Saviour of all mankind: by hope I trust to be made partaker of that salvation in him. But charity doth yet giue me a greater confidence of salvation: for by the rule of true charity, as I dedicate and imploy my life, labours, and all that I haue to the seruice of God, so all that God hath is made mine, so farre forth as it can be made mine: according vnto that sacred lawe of friendshippe: *Amicorum omnia sunt communia*. And therefore in true reason, neither by faith, nor any other vertue, we take such holde on Christs merittes, nor haue such interest in his inestimable treasures, as by charity: which S. *Augustine* vnderstoode well, when he made it the modell, and measure of iustification: saying, *That Charity beginning, was Iustice beginning: Charity encreased, was Iustice encreased: great Charity, was great Iustice: and perfect Charity, was perfect Iustice*. De nat. & gra. c. vlt.

M. PERKINS fourth Reason, is taken from the iudgement of the auncient Church: They are blessed, to whome without any labour or worke donne, iniquities are remitted. So no workes or repentance is required of them, but only that they beleue. To these and such like wordes, I answer. Ambrosin Rom. 4.

First, that it is very vncertaine, whether these Commentaries be Saint Ambroses.

Secondly, that, that Author excludeth not repentance, but only the workes of Moyses lawe, which the Iewes helde to be necessary: as circumcision, and such like, see the place, and conferre with it, that which he hath written in the same worke, vpon the fourth to the Hebrewes: where hee hath these wordes. Faith is a great thing, and without it, it is not possible to be saued, but faith alone doth not suffice: but it is necessary, that faith vvorke by charity, and conuerse worthy of God.

M. PERKINS next authority is gathered out of S. *Augustine*. There is one propitiation for all sinners to beleue in Christ; True, but where is it, that we need nothing else, but to beleue. De verb. Ap. ser. 40.

3. *Hesichius* faith, Grace which is of mercy, is apprehended by faith alone, and not of workes: that is, we doe not merite by our workes done before grace, any thing at GODS hand, but of his mercy receiue both, faith and iustification. Leuit. li. 1. cap. 2.

4. Bernard hath: *Whosoever thirsteth after righteousness: let him beleue in thee: that being iustified by faith alone, he may haue peace with God*. Sup. cant. term. 22.

Answer. By faith alone, he excludeth all other meanes, that either Iewe, or Gentile required, but not charity: Which his very wordes include for howe can wee abhorre sinne, and thirst after iustice, without charity: and in the same worke: He declareth playnely that he comprehendeth alwayes charity, when hee speakes of a iustifying faith: saying. *A right faith doth not make a man righteous, if it worke not by charity*. Serm. 24.

charity. And againe : Neither workes without faith, nor faith without workes is sufficient to make the soule righteous.

Gal. 3.

5. Chrysostome they said, he who rested on faith alone, was accursed : but Paul sheweth, that he is blessed who rested on faith alone. Answer. He speaks of the Jewes who held Christians accursed, because resting on the faith in Christ would not obserue withall *Moyse* law : the Apostle contrarywise denounceth them accursed, who would joyne the ceremonies of *Moyse* lawe, with

Gal. 5.

Christian religion, and so faith alone, there excludeth onely the old lawe, not the workes of charity, so he mangleth pittifully a sentence of S. *Basil*, saying : Let man acknowledge himselfe to want true iustice, and that he is iustified onely by faith in Christ : If a man knowe him selfe iustified by faith in Christ, howe can he acknowledge that hee wants true justice ? His wordes truly repeted are these. Let man acknowledge that hee is unworthie of true iustice : and that his iustification comes not of his desert, but of the mere mercy of GOD through Christ. So that by faith alone S. *Basil* treating of humility, excludes all merite of our owne, but no necessary good disposition, as you may see in his Sermon, *de fide*, where he proues by manie textes of Holy Scripture, that charity is as necessary as faith.

Rom. 3.

M. PERKINS last testimony is out of *Origen* : Who proues (as M. PER. said) that onely beleeuing without workes iustificeth, by the example of the Theefe on the Crosse, of whose good workes there is no mention.

Answer. *Origen* excludeth no good disposition in vs to justification but faith, that a man may be saued, without doing outwardly any good workes ; If he want time and place : as the Theefe did, who presently vpon his conuersion was put to death, which is good Catholike Doctrine : but that you may perceiue how necessary the good dispositions before mentioned, be to justification, you shall finde if you consider well all circumstances, not one of them to haue beene wanting in that good Theefes conuersion. First, that he stood in feare of Gods iust judgement, appears by these his wordes, to his fellowe, *Doeſt thou not feare God, &c.* He had hope to be saued by Christ, out of which he said : O Lord remember me, when thou comest into thy Kingdome : By both, which speeches is shewed also his faith both in God, that he is the gouernour and iust iudge of the world, and in Christ, that he was the Redeemer of mankind. His repentance and confession of his fault, is laid downe in this : And we truly suffer worthely : His charity towards God and his neighbour, in reprehending his fellowes blasphemie, in defending Christs innocency : and in the midst of his greatest disgraces, and raging enemies, to confesse him to be King of the world to come : out of all which we may gather also, that he had a full purpose to amend his life, and to haue taken such order for his recovery, as it should please Christ his Sauour to appoint. So that the lacked not

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any one of those dispositions, which the Catholike Church requires to justification. Now that, that great Doctor *Origen* meant not to exclude any of these good qualities out of the companies of faith; is apparant: by that which he hath written on the next Chapter: where he saith. *That faith* Rom. 4. cannot be imputed to iustice, to such as beleene in Christ, vnlesse they doe withall put of the old man, and a little before more playnlie saying: *I thinke that faith is the first beginning of saluation, hope is proceeding in the building, but the toppe and perfection of the whole worke, is charity.*

THE THIRD DIFFERENCE ABOUT IUSTIFICATION,
howe farre forth good workes are required thereto.

MASTER PERKINS saith, *That after the doctrine of the Church of Rome* Pag. 91. there be two kindes of iustification: the first, when of a sinner one is made iust: the which is of the meere mercy of God, through Christ, without any merit of man, onely some certayne good deuotions of the soule, (as the actes of Faith, Feare, Hope, Charity, Repentance) goe before, to prepare as it were the way, and to make it more fit to receiue that high grace of iustification.

The second iustification is, when a iust man by the exercise of vertues, is made more iust: as a Childe new borne, doth by nurture growe, day by day bigger: of this increase of grace, Catholikes hold good workes to be the meritorious cause.

M. PERKINS first graunteth, that good workes doe please God, and haue a temporall reward.

2. That they are necessary to saluation, not as the cause thereof, but either as markes in a way to direct vs towards saluation: or as fruites and signes of righteousness, to declare one to be iust before men: all which he shufflith in, rather to delude our arguments, then for that they esteeme much of good workes, which they hold to be no better then deadly sins.

The maine difference then betweene vs, consisteth in this, whether good workes be the true cause indeede, of the increase of our righteousness, which we call the second justification, or whether they be only fruites, signes, or markes of it.

M. PERKINS pretends to proue, that they are no cause of the increase of our justice: and yet frames not one argument directly to that purpose: but repeates those objections, and proposeth them now at large, which he made before, against the first justification: the which although impertinent to this place, yet I will solue them first, and then set downe our owne.

We conclude that a man is iustified by faith, without the workes of the lawe. 2 Rom. 3.

Answer. The Apostle there speaketh of the justification of a sinner: for the faith before, that he hath proued, both Iewe, and Greeke, to be vnder

sinne; and that all haue sinned, and neede the glory of God: Wherefore this place appertaynes not vnto the second justification: and excludes onely either workes of the law, as not necessary vnto the first justification of a sinner: against the Iewes who thought and taught them to be necessary: or else against the Gentils any worke of ours, from being any meritorious cause of that first justification: for we acknowledge very willingly (as you haue heard often before) that euery sinner is justified freely of the meere grace of God, through the merit of Christ onely, and without any merit of the sinner himselfe: and yet is not a sinner (being of yeares of discretion,) meere passie in that his justification, as M. PERKINS very absurdly faith: for in their owne opinion he must beleue (which is an action:) and in ours not onely beleue but also, Hope, Loue, and Repent: And this kinde of justification excludeth all boasting in our soules, as well as theirs. For as they must graunt, that they may not bragge of their faith, although it be an act of theirs so necessarily required at their justification, that without it, they could not be justified: euen so let them thinke of the rest of those good preparations, which we hold to be necessary, that we cannot truly boast of them, as though they came of our selues, but we confesse all these good inspirations, as all other good, to descend from the bounteous liberality of the father of lightes: and for the yeelding of our consent to them; we can no more vaunt, then of consenting vnto faith, all which is no more then if a man be mired in a lake, and vnable of himselfe to get out, would be content that an other of his goodnesse should helpe him out of it. Yet obserue by the way: that Saint Paul forbiddeth not all glorying or boasting: For he gloryeth in the hope of glory of the Sonne of GOD, and in his tribulations: Againe. He defineth that we may glory in measure, and that he might glory in his power. And that he was constrained to glory in his visions and reuelations: So that a good Christian may glory in our Lord, and in his heavenly giftes, so it be in measure, and due season. Acknowledging them from whence they come. But to boast and say that eyther GOD needed vs, or that our good partes were cause, that GOD called vs first to his seruice, is both false, and vtterly vnlawfull.

Rom. 5.

2. Cor. 10.

2. Cor. 12.

Ephes. 2.

Lib. 83. 9.
76.

So that by grace yee are saved through faith, and that not of your selues, in the gift of God: not of workes least any man should boast himselfe. Is nothing against our Doctrine of justification, but too too ignorantly or maliciously cited against it: and note also with Saint Augustine, that faith is there mentioned, to exclude all merites of our workes, which went before and might seeme to the simple to haue beene some cause why God bestowed his first grace vpon vs: but no vertuous dispositions requisite for the better preparation to the same grace: and therefore very fondly doth

M. PERKINS

M. PERKINS inferre, that in that sentence Saint Paul speaketh of workes of grace : because in the text following hee mentioned good workes. Whereas the Apostle putteth an euident distinction betweene those two kinde of workes, signifying the first : *To be of our selues*. The second, *To proceede from vs as Gods workemanshippe, created in CHRIST IESVS*, and the first, he calleth *Workes* simply : the second, *Good workes*, prepared of God for vs to walke in after our first iustification. What grosse ignorance then was it, to take these two so distinct manner of workes, for the same, and to ground himselfe so boldly vpon it.

Now to his second reason. *If you be circumcised, you are bound to the whole lawe.* Hence thus he argueth : *If a man will be iustified by workes, he is bound to fulfill the whole lawe, according to the rigour of it.* That is Pauls ground : *But no man can fulfill the lawe, according vnto the rigour of it : ergo. No man can be iustified by workes.* He can apply the text prefixed vnto any part of the argument. *Erit mihi magnus Appollo* : Saint Paul only faith in these wordes : *That if you bee circumcised, yee are bound to keepe the whole lawe of Moyses.* M. PERKINS, *That if a man will be iustified by workes, he must fulfill the rigour of the lawe* : Which are as just as Germain lippes, as they say : But M. PERKINS sayes that it is Saint Pauls ground : but he is much deceiued, for the Apostles ground is this. That circumcision is as it were a profession of Iudaisme, and therefore he that would be circumcised, did make him selfe subject vnto the whole lawe of the Iewes. Of the possibilities of fulfilling the lawe, because M. PERKINS toucheth so often that string, shall be treated in a distinct question, as soone as I haue dispatched this.

M. PERKINS third Argument. *Election to saluation is of grace without workes : wherefore the iustification of a sinner is of grace alone without workes : because election is the cause of iustification.*

Answer. That election is of grace without workes, done of our owne simple forces, or without the workes of Moyses lawe : but not without prouision of good workes issuing out of faith, and the helpe of Gods grace, as shall be handled more largely in the question of merits.

OF THE SECOND IUSTIFICATION.

THE fourth argument. *A man must be fully iustified, before he can doe a good worke : and therefore good workes can not goe before iustification.* True, not before the first justification of a sinner. But good Sir, you having made in the beginning of this last Article a distinction betweene the first and second justification : And hauing before discussed the first,

and the second now remayning, and expecting you, why did you not say one word of it, the matter being ample and well worthy the handling: albeit you will not willingly confesse any second iustification as you say: Yet had it beene your part at least to haue disproued such arguments, as we bring to proue a second iustification: Yee acknowledge that there be degrees of sanctification: But these degrees must be made downeward of euill, worser and worst: for if all our sanctification and best workes be like vnto defiled cloutes, and no better then deadly sinnes as you hold, and else where, let any wise man judge what degrees of goodnes can be lodged in it. Againe, how absurd is that position, that there is but one iustification, whereby they take fast hold on Christs righteousness, which can neuer after, be either loosed or increased. Why then doe you with your brother *Iouinian*, maintayne, that all men are equally righteous? If it so be: let him that desireth to see you well coursed, read. *S. Hier. S. Amb. S. August. S. Greg.* At least we must needes vphold that a man is as iust and righteous at his first conuersion, as at his death, how Godly a life-foeuer he lead: against which I will put downe these reasons following.

First that of the reuelations. *Let him that is iust be yet iustified: or as your text hath it. He that is righteous, let him be more righteous: and that of, feare not to be iustified euen vntill death: doe conuince, that there are more iustifications then one, and that a man may increase in justification, and righteousness vntill death. Which is confirmed, where it is said: That the path of a iust man proceedeth, as the light doth vntill it be perfect day; Which is degrees more & more: And S. Paul teacheth the same, where he saith to men that giue almes plentifully. That God will multiply their seede, and augment the increase of the fruits of their iustice. Further, S. James doth most effectually proue this increase of righteousness, and the second iustification, in these wordes. Abraham our father was he not iustified by workes, offering Isaac his Sonne vpon the Altar. That he speaketh of the second iustification is euident: for Abraham was iustified before Isaac was borne, as it is most manifest by the Scripture it selfe: and by that heroicall act, of not sparing his onely & entirely beloued Sonne, his iustice was much augmented. And the Apostle himselfe seemeth to haue forseene all our aduersaries cauillation, and to haue so long before preuented them: First, that common shift of theirs (that this worke was a signe, or the fruit onely of his faith, and no companion of it, in the matter of iustification) is formally confuted: for the holy Ghost speaking distinctly of both, his faith, and worke, and joyning them both in this act of justification, attributeth the better part of it, vnto his worke: thus; Seest thou that faith did worke with his workes, and by the workes the faith was consummate and made perfect. Which he doth after fitly declare by a similitude, comparing faith to the body, and good workes to the*

Pag. 76.

Lib. 2. con.

Iouin.

Epist. 81.

Epist. 57.

Hom. 15.

in Ezech.

Cap. 22.

Ecclef. 18.

Prob. 4.

2. Cor. 9.

Cap. 2.

Genes. 15.

Rom. 4.

foul:

soule: which giue life and lustre to faith, otherwise faith is of little value & estimation with God. Which S. Paul also teacheth at large, among other speeches including this: *That if he should haue all faith, and wanted charity, he were nothing*: And comparing faith & charity together, defineth expressely, that charity is the greater vertue: Which charity is the fountayne of all good workes. And so by this preferring these workes of charity, before faith, he doth stop the other starting hole of the Protestants, that *Abraham* forsooth was justified before God, by onely faith: but was declared just before men by his workes: For if God esteeme more of charity, then of our faith, a man is more justified before God by charity, then by faith: Againe, in the very place where this noble fact is recorded, to shew how acceptable it was to God himselfe, it is said in the person of God: *Nowe I knowe that thou lovest me*: and to conuince all obstinate cauilling, is it not said that his faith did in this very fact cooperate with his workes, and that the worke made his faith perfect: which conjunction of both of them together, doth demonstrate that he speaketh of his justification before God: adding also, *That he was therefore called the friend of God*. Which could not haue beene, if thereby he had beene only declared just before men, & thus doth S. *Augustine* reconcile the two places of the Apostles, S. Paul, & S. *James*, which seeme contrarie. S. Paul saying that a man is iustified by faith, without workes, and S. *James*, that a man is iustified by workes, and not by faith onely. That S. Paul speaketh of workes, which goe before faith, such as we of our owne forces, without the helpe of grace are able to doe: and such be faith not to deserue our first iustification. But S. *James* disputeth of workes, which followe faith, and issue out of our soules, nowe garnished with grace, and such he holdeth vs to be iustified by, that is, made more and more iust: See the place. He saith directly, that we are iustified, and that this iustice doth increase, whiles it doth proceede and profit.

Nothing then is more certaine and cleare, then that there our justification may daylie be augmented: and it seemeth to me, that this also be graunted in their opinion: For they holding faith to be the only instrument of justification, cannot deny, but that there are many degrees of faith, it is so plainly taught in the worde: *O yee of little faith*. And then a little after, *I haue not founde so great faith in Israel*: And *O Lord increase our faith*: and many such like, where many different degrees of faith are mentioned. How then can the justification which dependes vpon that faith, not be correspondent vnto that diuersity of faith, but all one? Againe, M. P E R K. deliuereth plainly, *That men at the first, are not so well assured of their saluation, as they are afterward*; If then in the certainty of their saluation, which is the prime effect of their justification they put degrees, they must perforce allowe them in the iustificatio it selfe. And thus much of this question: the objections which M. P E R K I N S makes for vs in

1. Cor. 13.

Gen. 22.

L. 83. quest. 9. 76.

Serm. 16. de verb. Apof.

Math. 8.

Luc. 19.

Pag. 54.

Pag. 201.

this Article : doe belong either to the question of merits, or of the possibility of fulfilling the lawe, or to the perfection of our justice: and therefore I remitte them to those places: and will handle the two latter poynts, before I come to that of merits.

WHETHER IT BE POSSIBLE FOR A MAN IN GRACE,
to fulfill Gods lawe.

Pag. 95.
Gal. 5.

MASTER PERKINS argueth, that it is vnpossible : First, for that Paul tooke it for his ground, that the lawe could not be fulfilled. Admitte it were so. I then would answere, that he meant, that a man helped only with the knowledge of the lawe, cannot fulfill the lawe: but by the ayde of Gods grace, he might be able to doe it. Which I gather out of S. Paul, where he saith, That, that which was impossible to the lawe, is made by the grace of Christ possible.

Rom. 8.

2 Object. *The liues and workes of most righteous men, are imperfect and stayned with sinne; ergo quid?* Of this, there shall be a feuerall Article.

3 Object. *Our knowledge is imperfect, and therefore our faith, repentance, and sanctification is answerable.* I would to God all our workes were answerable to our knowledge, then would they be much more perfect then they are, but this Argument is also impertinent, and doth rather proue it possible to fulfill the lawe, because it is possible to knowe all the lawe: Then if our workes be answerable to our knowledge: we may also fulfill it.

Rom. 8. 13.

Act. 1. 15.

4 Object. *A man regenerate, is partly flesh, and partly spirit, and therefore his best workes, are partly from the flesh.* Not so, if we mortifie the deedes of the flesh by the spirit, as the Apostle exhorteth. But these trifling arguments belong rather vnto the next question. I will helpe M. PERKINS to some better, that the matter may be more thoroughly examined. Why goe yee about to put a yoke vpon the Disciples neckes, which neither we, nor our Fathers were able to beare? these wordes were spoken of the lawe of Moses: therefore we were not able to fulfill it.

I answere first, that, that lawe could not be fulfilled by the only helpe of the same lawe, without the further ayde of Gods grace.

Secondly, that it was so burdensome and comberous, by reason of the multitude of their Sacrifices, Sacraments, and Ceremonies, that it could hardly be kept with the helpe of ordinary grace: and in that sence, it is said to be such a yoke, as we were not able to beare. Because thinges very hard to be donne, are now and then, called impossible. Now that Iosue, Dauid, Iosias, Zachary, Elizabeth, and many others, did fulfill all the lawe, is recorded in holy Scripture: Wherefore it is most manifest, that it might be kept.

Ios. 11.

3. Reg. 14.

Act. 13.

4 Reg. 23.

Luke 1.

To will is in me, but I finde not how to performe : If S. Paul could not performe Rom. 7. that which he would, how can others ?

Answer. He speaks there of auoyding al euil motions, and temptations, which he would willingly haue donne, but he could not: Marry he could well by the assistance of Gods grace, subdue those prouocations to sinne, and make them occasions of vertue : and consequently, keep all the commandements, not suffering those passions to leade him to the breach of any one of them. The like answer we make vnto that objection, that one of the ten commandements forbids vs to couet our neighbors goods, his wife, or seruants, which as they say is impossible : but we holde, that it may be well donne, vnderstanding the commandement rightly, which prohibiteth not to haue euil motions of couetuousnes and lechery: but to yeelde our consent vnto them. Now it is so possible for a man by Gods grace to refrayne his consent from such wicked temptations, that S. August. thinketh it may be donng of a mortified vertuous man, euen when he is a sleepe. And testifieth of himselfe, that waking he performed it. *We doe all offend in many things. And if we say we haue no sinne, we deceive our selues.* But if we could obserue all the lawe, we should offend in nothing, nor haue any sinne. *ergo.*

Answer. I graunt that we offend in many things : not because it is not possible to keepe them, but for that we are fraile, and easely ledde by the craft of the Diuell into many offences which we might auoyde, if wee were so warie and watchfull as we ought to be : againe, although wee cannot keepe our selues from veniall offences, yet may wee fulfill the lawe, which is not transgressed and broken, vnlesse we committe some mortall sinnes. For veniall sinnes, either for the smalnesse of the matter, or want of consideration, are not so opposite to the lawe, as that they violate the reason, and purport of it, although they be somewhat disagreeing with it. But of this matter more fully in some other place.

Lastly, it may be objected that the way to heaven is straite, & the gate narrowe : which is so true, that it seemeth impossible to be kept by flesh and blood : but that which is impossible to men of themselves, is made possible, and easie too, by the grace of God: which made S. Paul to say, *I can do all things in him, that strengthneth and comforteth me :* And the Prophet David, after thou O Lord hadest dilated my hart (and with thy grace sett at liberty) *I did runne the waies of thy commandements :* that is, I did readely, and willingly performe them. Of the loving of God vwith all our hart, &c. shall be treated in the question of the perfection of justice.

Having nowe confuted all that is commonly proposed to proue the impossibility of keeping Gods commandements, let vs now see what

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Libr. 10.
conf c. 7.
Iac. 3. 2.
1. Iohn. 1.

Philip. 4.
Psalm. 118.

80 WHETHER IT BE POSSIBLE TO KEEPE GODS COMMAND.

- Rom. 8. we can say in prooffe of the possibility of it: First, S. Paul is very playnlie for it, saying. *That which was impossible to the lawe in that it was weakned by the flesh, God sending his Sonne in the similitude of flesh, of sinne, damned sinne in the flesh, that the iustification of the lawe might be fulfilled in vs, who walke not according to the flesh, but according vnto the spirit.* See how formally he teacheth, that Christ dying to redeeme vs from sinne, purchased vs grace to fulfill the law, which before was impossible vnto our weake flesh. Againe, how farre S. Iohn was from that opinion, of thinking Gods commaundements to be impossible, may appeare by that Epistle. *And his commaundements be not heauy.* Which
- Cap. 5. is taken out of our Sauours owne wordes. *My yoke is sweete, and my burthen is light.* The reason of this is, that although to our corrupt frailty, they be very heauy: Yet when the vertue of charity is powred into our hartes by the holy Ghost, then loe, doe we with delight fulfill them. For as the A-
- Math. 11. postle witnesseth. *Charity is the fulnes of the lawe.* And, *He that doth loue his neighbour, hath fulfilled the lawe:* Which Christ himselfe teacheth, when he
- Rom. 13. affirmeth, *That the whole lawe, & Prophets depend vpon these two commaundments, of louing God, and our neighbour:* Now both according vnto our opinion and the Protestants, a man regenerate and in the state of grace hath in him the vertue of Charity: we hold it to be the principall part of inherent iustice: they say that their justifying faith can neuer be seperated from it: So that a righteous man, being also indued with charity, is able thereby to fulfill the whole lawe. Let vs adioyne vnto these Authorities of holy write, the testimony of one auncient Father or two, S. Basil affirmeth. *That it is impious and vngodly, to say that the commaundements of the spirit be vnpossible.*
- Serm-in il-
lud, Atten-
die tibi.
De nat. &
gra. cap. 69.
- S. Augustine defineth, *That we must belecue firmly, that God bring iust & good, could not commaunde thinges that be impossible for vs to fulfill:* The reason may be, that it is the part of a tyrant, and no true lawemaker, to commaund his subiectes to doe that vnder payne of death, which he knowes them no way able to performe: for those were not to be called lawes, (which are to direct men, to that which is iust) but snares to catch the most diligent in, and to binde them vp to most assured perdition. Wherefore it was afterward decreed in an approued Councill of Aranscan, as an article of faith in these wordes. *This also we belecue according to the Catholike faith, that all men baptised by grace there receiued, with the helpe and cooperation of Christ, both can, & ought to keepe and fulfill those thinges, which belong to saluation.* The principall
2. Can. 11.
- Math. 19. whereof a'e after our Sauours owne determination to keepe the commaundements. *If thou wilt enter into life, keepe the commaundements.*

This by the way concerning the possibility of fulfilling the lawe.

THAT

THAT GOOD WORKES BE NOT STAINED
WITH SINNE.

NO vv that iust mens workes be not sinnes : which I proue first, by some workes of that patterne of patience, *Iob.* Of whome it is written, that notwithstanding all the Diuels power and craft in tempting of him, *He continued still a single harted, and an upright man, departing from euill,* *Cap. 2.* and preserving his innocency. If he continued an innocent, he sinned not: Againe, if in all these instigations to impatience, he remayned patient: these his workes were perfect. For *S. Iames* saith, *Esteeme it my brethren,* *Cap. 1.* *all ioy, when you shall fall into diuers temptations: knowing that the probation of your faith, worketh patience: And let patience haue a perfect worke, that you may be perfect and entire, sayling in nothing.*

2 King *David* thus by the inspiration of the holy Ghost speaketh of *Psal. 16:* himselfe *Thou hast (O Lord) proued my hart, thou hast visited me in the night, thou hast tried me in fire, and there was no iniquity founde in me.* It must needs then be graunted, that some of his workes at least were free from all sinne and iniquity. And that the most of them were such, if you heare the holy Ghost testifying it, I hope you will belecue it: reade then, where it is of recorde, *That David did that, which was right in the sight of our Lord (and not on- 3-Reg. 15.* *ly in the sight of men) and turned from nothing that he commaunded him, all the dayes of his life, except only the matter of Vrias the Hetbite.*

3 The Apostle affirmeth, *That some men doe builde vpon the only foundation 1. Cor. 3:* *Christ Iesus, golde, siluer, and pretious stones: that is, being choyce members of Christes Catholike Church, doe many perfect good workes, such as being tried in the fornaice of Gods judgement, will suffer no losse or detriment, as he there saith expressly: Wherefore they must needs be pure, and free from all drosse of sinne, otherwise hauing beene so proued in fire, it would haue beene found out.*

4 Many workes of righteous men please God. *Make your bodies a Rom. 12.* *quicke sacrifice, holy and acceptable to God: the same offering spirituall sacrifices ac- 1. Pet. 2.* *ceptable to God: And S. Paul, calleth almes bestowed on him in prison, an acceptable 3-Reg. 15.* *sacrifice of sweete sauour, and pleasing God: But nothing infected with sinne (al- Phil. 4.* *which he hateth deadly) can please God and be acceptable in his sight: God of his mercy through Christ doth pardon sinne, or as the Prote- stants speake, not impute it to the person: but to say that a sinfull worke is of sweete sauour before him, and a gratefull sacrifice to him, were blas- phemy: wherefore we must needs confesse, that such workes which so well pleased him, were not defiled with any kinde of sinne.*

Finally, many workes in holy write be called good, as, *That they may see Math. 5.* *your good workes: to be rich in good workes: Wee are created in CHRIST IESVS 1. Tim. 6.* *Ephel 2.*

to good workes: but they could not trulie be called good workes, if they were infected with sin. For according to the judgement of all learned Diuines, it can be no good worke, that sayleth either in substance, or circumstance, that hath any one fault in it: For, *Bonum ex integra causa malum, ex quolibet defectu*. Wherefore we must either say, that the H. Ghost calleth euill good, which were blasphemy, or else acknowledge, that there be many good workes free from all infection of sinne.

In lieu of the manifold testimony of Antiquity, which doth nothing more then recommend good workes, and paint out the excellencie of them: I will set downe one passage of S. *August.* wherein this very controuersie is distinctly declared, and determined: thus he beginneth: *The iustice (through which the iust man liueth by faith) because it is giuen to man by the spirite of grace is true iustice: the which although it be worthely called in some men perfect, according to the capacite of this life, yet it is but small in comparison of that greater, which man made equall to Angelles shall receiue. Which (heauenly iustice) he that had not as yet said himselfe to be perfect, in regard of that iustice that was in him; and also imperfect, if it be compared to that which he wanted. But certainly this lesser iustice, or righteousnessse, breedeth, and bringeth forth merittes, and that greater, is the rewarde thereof. Wherefore he that pursueth not this, shall not obtayne that: Hitherto S. Augustine.* Note first, that he defineth the iustice which we haue in this life, to be true iustice, which is pure from all iniustice and iniquity: Then, that it is also perfect, not sayling in any dutie, which we be bound to performe. Lastly, that it bringeth forth good workes, such as merit life euerlasting. True it is also, that this iustice although perfect in it selfe, so farre as mans capacity in this life doth permitte: yet being compared vnto the state of iustice which is in heauen, it may be called imperfect, not that this is not sufficient to defend vs from all formall transgression of Gods lawe: but because it keepeth not vs sometimes from veniall sinne: and hath not such a high degree of perfection as that hath. S. *Augustine* hath the like discourse, where he saith directly, that it appertaines to the lesser iustice of this life, not to sinne. So that we haue out of this oracle of Antiquity: that many workes of a iust man are without sinne.

De spir. &
liu. ult. cap.

Rom. 6.

To these reasons taken partly out of the Scriptures, and partly out of the record of Antiquity, let vs joyne one or two drawne from the absurdity of our aduersaries doctrine, which teacheth euery good woork of the righteous man to be infected with mortall sin: Which being granted, it would followe necessarily, that no good worke in the world, were to be donne vnder paine of damnation: thus: *No mortall sinne is to be donne vnder paine of damnation: for the wages of sinne is death: but all good works are slayned with mortall sinne. ergo no good worke is to be donne vnder paine of damnation.*

It followeth secondly, that every man is bounde to sinne deadly. For all men are bounde to performe the duties of the first and second table: but every performance of any dutie is necessary linked with some mortall sinne: therefore every man is bounde to committe many mortall sinnes: and consequently to be damned. These are holy and comfortable conclusions, yet inseparable companions, if not sworne brethren of the Protestants doctrine. Now let vs heare what Arguments they bring against this Catholike verity.

THAT GOOD WORKES BE FREE FROM SINNE.

FIRST they alleadge these words, *Enter not O Lord, into iudgement with thy seruāt, because no liuing creature shall be iustified in thy sight.* If none can be justified before God, it seemes that none of their works are just in his sight. *Answer.* There are two common expositions of this place, among the auncient Fathers: both true, but far from the Protestants purpose. The former is S. *Augustines*, S. *Hieromes*, S. *Gregories* in his Commentaries vpon that place: who say, that no creature ordinarily liueth without many veniall sinnes, for the which in justice they may be punished sharply, either in this life, or else afterward in Purgatory. Wherefore the best men doe very providently pray vnto God, not to deale with them according vnto their deserts: for if he should so doe, they cannot be justified and cleared from many veniall faultes. And therefore they must all craue pardon for these faultes, or else endure Gods judgements for them, before they can attayne vnto the reward of their good deedes. The second exposition is more ordinary, with all the best writers vpon the Psalmes: as S. *Hilary*, S. *Hierome*, S. *Arnobius*, S. *Euthimius*, and others: Which is also S. *Augustines*, S. *Gregory*. All these say, that mans justice, in comparison of the justice of God, will seeme to be no justice at all: and so take these words, *No creature, neither man nor Angell, shall be iustified in thy sight:* that is, if his justice appeare before thine, and be compared to it. For as the starres be bright in themselves, & shine also goodly in a cleare night: yet in the presence of the glittering sun beames, they appeare not at all: euen so mans justice, although considered by it selfe, it be great and perfect in his kind, yet set in the sight and presence of Gods justice, it vanisheth away, and is not to be seene. This exposition is taken out of *Iob*, where he saith: *I know truly it is euen so, that no man compared to God, shall be iustified.* Take the wordes of the Psalm in whether sence you list (that either we haue many veniall faultes, for which we cannot be justified in Gods sight, or else that in the sight of Gods most bright justice, ours will not appeare at all) & it cannot bee thereof justly concluded, that every worke of the righteous man is stayned with sinne. And consequently, the place is not to purpose.

De perfect
iustitie.
Epistol. ad
Ctesiph.

Li. ad Cro-
sum c. 10.
Lib. 9. mo-
r. l. cap. 1.

Iob. 9.

Eſay 64.

One other ordinarie hackney of theirs, is that out of the Prophet. *All our righteousnesses as a menstruous or defiled cloath.* The which I haue already ridde to death in the beginning of the question of justification, where it was alledged: The answer is briefly, that the Prophet praying for the finnes of the people, speaketh in the person of the sinnefull. Such as the common sort of them were, who had more finnes then good workes, and so their righteousness was like vnto a spotted and stayned cloath. Now this disproueth not, but that their good workes although but fewe, yet were free for all spottes of iniquity: it onely proueth, that with their fewe good, they had a great number of euill, which defiled their righteousness, and made it like a stayned cloath.

3. *There is not a man, who doth not sinne: And, blessed is the man, whose finnes be not imputed to him.* And such like, I answer that the best men sinne venially, and are happy when those their finnes be pardoned: but all this is cleane besides this question, where it is onely enquired, whether the good workes that the iust doe, be free from sinne, and not whether they at other times doe sinne, at the least venially. This is all, which M. PERKINS here and there objecteth against this matter: but because some others doe alleadge also, some darke places out of the fathers, I thinke it not amisse, to solve them here together.

S. Cyprian saith: *That the besieged minde of man, can hardly resist all assaults of the enemy: for when concupiscence is overthrown, vpstarts lechery and so forth.*

Answer. All this is true, that the life of man is a perpetuall warefare: yet man assisted with the grace of God, may performe it most valiantly, and neuer take any mortall wound of the enemies: although through his owne frailty he may be sometimes foyled.

Dial. 1. cap.
Pelag.

S. Hierome affirmeth: *That then we are iust when we confesse our selues to be sinners.*

Answer. That all iust men confesse themselues to sinne venially: but neither of these places come neare the point in question, that not one good deede of the iust man, is without some spot or stayne of sinne.

Epist. 29.

S. Augustine hath these wordes: *Most perfect charity, which cannot be increased, is to be found in no man in this life: and as long as it may be increased, that which is lesse then it ought to be is faulty, of which fault it proceedeth, that there is no man who doth good, and doeth not sinne.* All this we graunt to be true: that no man hath so perfect charity in this life, but that sometimes he doth lesse then he ought to doe: and consequently doth not so well, but that now and then he sinneth at the least venially, and that therefore the said holy Do-

Li. 9, con-
fess. c. 13.

ctor had iust cause to say, *Woe be to the laudable life of a man, if it be examined without mercy.* At which notwithstanding iust men may out of that charity, which they haue in this life doe many good workes, which are pure from

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all sinne as hath beene proued. They alleadge yet another place out of *S. Augustine*. That belongeth vnto the perfection of a iust man, to knowe in truth his imperfection, and in humility to confesse it. True: that is as he teacheth else where. First, that the perfection of this life is imperfection, being compared with the perfection of the life to come. Againe, that the most perfect in this life, hath many imperfections, both of witte and will, and thereby many light faultes.

Lib. 2. contra
duas Epist.
Pelag. c. 7.

Now come we vnto *S. Gregory* our blessed Apostle, out of whose sweet wordes ill vnderstood, they seeme to haue sucked this their poison. He saith. *The holy man Iob*, because he did see all the merit of our vertue to be vice, if it be straightly examined of the inward iudge doth rightly adde; if I will contend with him, I cannot answer him one for a thousand.

Lib. 9. moral.
cap. 1.

I answer that by our vertue in that place is to be vnderstood, that vertue which we haue of our owne strength, without the aide of Gods graces; which we acknowledge to be commonly infected with some vice, that *S. Gregory* so tooke it, appeares by the wordes, both going before and following: before he writeth thus. *A man not compared to God*, receiued iustice: but compared vnto him, be lefeth it. For whosoever compareth himselfe vnto the author of all good, lefeth that good which he had receiued: for he that doth attribute the good vnto himselfe, doth fight against God, with his owne giftes: And after thus. To contend with God, is not to giue to God the glory of his vertue, but to take it to himselfe. And so all the merit of this our vertue, which commeth not of God, but is attributed vnto our selfe, as proceeding onely from our selues, is the very vice of pride, and cannot be prejudiciall vnto true good workes, al which we acknowledge to proceede principally from the grace of God, dwelling in vs. He saith further with *S. Augustine* that in this life we cannot attayne vnto perfect purity, such as shall be in heaven, read the beginning of his first and second booke of *Morales*, and there you shall finde him commending *Iob* to the skyes, as a good and holy man, by his temptations not foyled, but much aduanced in vertue.

Now before I depart from this large question of justification, I will handle yet one other question, which commonly ariseth about it: it is.

WHETHER FAITH MAY BE WITHOVT CHARITY.

I PROVE that it may so be: first out of these wordes of our Sauour. *Mary* shall say vnto me in that day, Lord, Lord, haue we not prophesied in thy name, haue we not cast out Diuels, haue we not done many miracles, to whome I will confesse, that I neuer knewe you depart from me, all yee that worke iniquitie. That these men beleueed in Christ, and perswaded themselves assuredly to be

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of the elect appeareth, by their confident calling of him, *Lord, Lord*, and the rest that followeth: Yet Christ declareth manifestly that they wanted charity, in saying that they were workers of iniquity.

Math. 22. 2. When the King went to see his guesstes. *He found there a man not attired in his wedding garment, and therefore commaunded him to be cast into utter darknes.* This man had faith, or else he had not beene admitted vnto that table which signifieth the Sacraments: yet wanted charity, which to be the wedding garment, besides the euidence of the text is also proued, where

Apoc. 19. in expresse tearmes. *The garments of Christs Spouse is declared to be the righteousnes and good workes of the Santes.* And that with great reason: for as S. Paul

1. Cor. 13. teacheth. *Faith shall not remayne after this life:* With what instrument then (trow you) will the Protestants lay hold on Christs righteousness.

That charity is that wedding garment, S. Hierome vpon the same place doth witnesse, saying: *That it is the fulfilling of our Lordes commaundements.* And

Hom. 38. S. Gregory doth in expresse wordes define it. *What (saith he) must we vnderstand by the wedding garment, but charity:* So doe S. Hilary, and Origen: and

Can. 22. in S. Chrysostome vpon that place.

Math.

Tract. 20.

in Math.

Math. 25.

3. The like argument is made of the foolish Virgins. Who were part of the Kingdome of God, and therefore had faith, which is the gate & entrance into the seruice of God. Yea in the house of God, they aspired vnto more then ordinary perfection. Hauiing professed Virginity, yet either caried away with vayne glory, as S. Gregory takes it. Or not giuing themselves to the workes of mercy, spirituall, and corporall, as S. Chrysostome expoundes it: briefly not continuing in their former charity (for faith once had, cannot after the Protestants doctrine be lost) were shut out of the Kingdome of heauen, albeit they presumed strongly on the assurance of their saluation, as is apparant: By their confident demanding to be let in, for they said. *Lord, Lord, open vnto vs.*

Ioh. 12. 4. Many of the princes beleeued in Christ, but did not confesse him, for they loued more the glory of men then the glory of God. What can be more eident, then that these men had faith: whe the H. ghost saith expressly that they beleeued in Christ which is the onely act of faith. And yet were destitute of charity, which preferreth the glorie and seruice of God, before al things in this world.

Cap. 2. 5. This place of S. Iames. *(What shall it profit my bretheren if any man say that he hath faith, but hath not workes: what, shall his faith be able to saue.)* Suppoeth very playnlie, that a man may haue faith without good workes, that is, without charity, but that it shall auayle him nothing: Calvin saith that the Apostle speakes of a shadowe of faith, which is a bare knowledge of the articles of our creede, but not of a justifying faith. Without doubt he was well acquainted with that kinde of faith, by which Protestants be justified: but he directly speakes of such a faith, as Abraham was justified by: saying

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That that faith did worke with his workes, and was made perfect by the workes: Was this but a shadowe of faith: but they reply that this faith is likened vnto the faith of the Diuell, and therefore cannot be a iustifying faith: that followeth not, an excellent good thing, may be like vnto a badde in some thinges, as Diuels in nature are not only like, that the very same as Angels be: euen so a full Christian faith may be well likened vnto a Diuels faith, when it is naked and voyde of good workes in two points: First, in both there is a perfect knowledge of all thinges revealed: Secondly, this knowledge shall not stead them any whit, but only serue vnto their greater condemnation, because that knowing the will of their master, they did it not. And in this respect *S. Iames* compareth them together: Now there are many points wherein these faithes doe differ, but this one is principall. That Christians out of a goodly and deuoute affection, doe willingly submitte their vnderstanding vnto the rules of faith, beleeuing thinges aboue humane reason, yea such as seeme sometimes contrary to it. But the Diuell against his will, beleeueth all that God hath revealed: Because by his naturall capacity he knowes that God can teach, nor testifie any vntruth. Again that faith may be without charity is proued out of these wordes of the same second Chapter. *Euer as the body without the spirit is dead, so also faith without workes is dead.* Hence thus I argue: albeit the body be dead without the soule: yet is it a true naturall body in it selfe, euen so faith is perfect in the kinde of faith, although without charity it auayle not to life euermore. Lastly in true reason it is manifest that faith may be without charity, for they haue seuerall seates in the soule, one being in the will, and the other in the vnderstanding: they haue distinct objectes, faith respecting the truth of God, and charity the goodnes of God. Neither doth faith necessarily suppose charity, as charity doth faith, for we cannot loue him of whom we neuer heard. Neither yet doth charity naturally flow out of faith, but by due consideration of the goodnes of God, and of his benefits and loue towardes vs, into which good & deuout considerations, few men doe enter, in comparison of them who are led into the broad way of iniquity through their inordinate passiōs. This according to the truth, & yet more different in the Protestants opinion: for faith laies hold on Christs righteousness, & receiues that in. But charity can receiue nothing in, as *M. P.* witnesseth. But giues it selfe forth in al duties of the first & second table. Now first, if they could not apply vnto themselues Christs righteousness, without fulfilling all duties of the first & second table: they should neuer apply it to them, for they hold it impossible to fulfill all those duties, so that this necessary lincking of charity with faith: maketh their saluation not only verily euill assured, but altogether impossible, for charity is the fulnes of the law, which they hold impossible, & then if the assurance of their saluation, *Rom. 12.* must

must needs be joynd with such an impossibility, they may assure themselves, that by that faith, they can neuer come to saluation.

Let vs annex vnto these playne authorities of holy Scripture, one euident testimony of Antiquity: That most incorrupt iudge S. *Augustine* faith flatly, *That faith may well be without Charity, but it cannot profit vs without Charity.* And, *That one God is worshipped sometimes out of the Church*, but that vnskilfully, yet is it he. Also that one faith is had without charity, and that also out of the Church, neither therefore is not faith: For there is one God, one Faith, one Baptisme, & one immaculate Catholike Church: in which God is not serued only, but in which only, he is trulie serued: neither in which alone, faith is kept; but in which only, faith is kept with charity. So that faith, and that only true faith, of which the Apostle speaketh, *One God, one faith*, may be, and is in many without charity.

Lib. 15. de
trin. c. 17.
Con cref-
cen lib. 1.
cap. 29.
Ephes. 4.

The Protestants bolde asseuerations, that they cannot be parted, are great: but their proofes very slender, and scarce worth the disproouing.

THAT FAITH MAY BE WITHOUT
GOOD WORKES.

1. Tim. 5.

THE first, He that hath not care of his owne, hath denied his faith: therefore faith includeth that good worke, of providing for our owne:

Ans. That faith there seemes to signifie, not that faith whereby we beleeue all things reuealed, or the Protestants the certainty of their saluation: but for fidelity, and faithfull performance, of that which we haue promised in Baptisme, which is to keepe all Gods commaundements: one of the which, is to provide for our children, and for them that wee haue charge of: so that he who hath no such care ouer his owne charge, hath denyed his faith: that is, violed his promise in Baptisme. There is also another ordinary answere supposing faith to be taken there for the Christian beleeefe, to witte, that one may deny his faith two wayes: either in flatte denying any article of faith, or by doing some thing that is contrary to the doctrine of our faith. Now he that hath no care of his owne, doth not deny any article of his faith, but committeth a fact contrary to the doctrine of his faith: so that not faith, but the doctrine of faith, or our promise in Baptisme, includeth good workes.

Ioh. 6.

2 There are among you that beleeue not; for he knewe who beleeued, and who was to betray him: Opposing treason to faith, as if he had said: faith contained in it selfe fidelity. This Argument is farre fetched, and little worth. For albeit faith hath not fidelity and loue alwaies necessarily joynd with it, yet falling from faith, may well drawe after it, hatred and treason.

yea ordinarily wickednes goeth before falling from faith, and is the cause of it: which was *Iudas* case, whome our Sauour there taxed, for he blinded with couetuousnes, did not beleue Christs Doctrine of the blessed Sacrament, and by incredulity opened the diuell a high way to his hart, to negotiate treason in it.

3. They object that. *Who saith he knowes God, and doth not keepe his commandments is a liar.*

1. Ioh. 2.

Answer. He is then a liar in graine who professing the only true knowledge of God, yet bluseth not to say, that it is impossible to keepe his commandments: but to the objection, knowing God in that place, is taken for louing of God, as. *I knowe yee not: that is, I loue you not.* Our Lord knowes the way of the iust: that is approues it, loues it, so he that knowes God, kepes his commandments, as Christ himselfe testifieth. *If any loue me he will keepe my word. And he that loueth me not, will not keepe my wordes.*

Math. 7. & 25.

Psal. 1.

Ioh. 14.

Lastly, they say with S. Paul. *That the iust man liueth by faith.* But if faith giue life, then it cannot be without charity.

Answer. That faith in a iust man is not without hope and charity, by all which conioyned he liueth, and not by faith alone. But faith is in a sinfull and vnjust man, without charity: who holding fast his former beleefe, doth in transgressing Gods commandments, breake the bandes of charity. And so it remaynes most certayne, that faith may be and too often is without the sacred society of charity.

CHAPTER. 5.

OF MERITTES.

Page. 102.

MASTER PERKINS saith. *By meritte vnderstand any thing or worke, whereby Gods fauour and life euerlasting is procured, and that for the dignity and excellency of the worke, or thing done, or a good worke binding him that receiueth it, to repay the like.*

Obserue that three things are necessary to make a worke meritorious. First, that the worker be the adopted Sonne of God, and in the state of grace. Secondly, that the worke proceede from grace, and be referred to the honour of God. The third, is the promise of God through Christ, to reward the worke. And because our aduersaries either ignorantly or of malice doe slander this our Doctrine, in saying vntreuly, that we trust not in Christs merittes, nor neede not Gods mercy for our saluation, but will purchase it by our owne workes: I will here set downe what the Councell of Trent doth teach, concerning merittes. *Life euerlasting is to be*

Seff. 6. cap.

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propoſed to them that worke well, and hope well to the end: both as grace, of mercy promiſed to the Sonnes of God through CHRIST IEſVS, and as a reward by the promiſe of the ſame God to be faithfully yndred vnto their workes and merittes. So that we hold eternall life to be both a grace, aſwell in reſpect of Gods free promiſe through Chriſt, as alſo for that the firſt grace (out of which they iſſue) was freely beſtowed vpon vs. And that alſo it is a reward in juſtice, due partly by the promiſe of God, and in part for the dignity of good workes. Vnto the worker, if he perſeuer and hold on vnto the end of his life, or by true repentance riſe to the ſame eſtate againe. In infantes baptiſed there is a kinde of meritte, or rather dignity of the adopted Sonnes of God, by his grace powred into their ſoules in baptiſme, whereby they are made heires of the Kingdome of heauen, but all that arriue to the yeares of diſcretion, muſt by the good uſe of the ſame grace either meritte life, or for want of ſuch fruit of it, fall into the miſerable ſtate of death.

OVR CONSENTS.

WITH this Catholike Doctrin M. P. E. R. would be thought to agree in two points. Firſt, *That merits are neceſſary to ſaluation.* 2. *That Chriſt is the roote & ſountayne of all meritte.* But ſoone after like vnto a ſhrewd cowe, ouerthrowes with his heele the good milke he had giuen before. Renouncing all merits in euery man, ſauing onely in the perſon of Chriſt: whoſe prerogatiue (ſaith he) it is, to be the perſon alone, in whome God is well pleaſed: Then he addeth, that they good Proteſtants, by Chriſts merittes really imputed to them, doe merit life euerlaſting. Euen as by his righteouſnes imputed vnto them, they are juſtified and made righteous.

To which I anſwere that we moſt willingly confeſſe our bleſſed Sauours merittes to be infinite, & of ſuch diuine efficacy that he hath not onely merited at his Fathers handes. Both pardon for all faultes, and grace to doe all good workes: but alſo that his true ſeruantes workes ſhould be meritorious of life euerlaſting, as for the reall imputation of his meritte to vs, wee eſteeme as a fayned imagination, compoſed of contrarieties: For if it be really in vs, why doe they call it imputed, and if it be ours onely by Gods imputation, then is it not in vs really. Further to ſay that he onely is the perſon in whome God is well pleaſed, is to giue the lye vnto many playne textes of holy Scriptures. *Abraham* was called the friend of God: therefore God was wel pleaſed in him. *Moyſes* was his beloved. *Dauid* was a man according vnto his owne hart. God loued Chriſts Diſciples, becauſe they loued him. Briefly all the Chriſtians at Rome, were truly called of S. *Paul*, the beloved of God. And therefore although God be beſt pleaſed in our Sauour, and for his ſake is pleaſed in all others, yet is he not onely pleaſed in him, but in all his faithfull ſeruantes. Now to that which

Iac. 2.

Eccleſ. 45.

Ae. 13.

Ioh. 16.

Rom. 1.

he saith that they haue no other meritte then Christs imputed to them, as they haue no other righteousness, but by imputation, I take it to be true: and therefore they doe very ingenuously and justly, renounce all kinde of merittes in their stayned and defiled workes. But let them tremble at that which thereupon necessarily followeth. It is; that as they haue no righteousness nor meritte of heaven, but only by a supposed imputation, so they must looke for no heaven, but by imputation: for God as a most vpright judge wil in the end repay every man, according to his worth: wherefore not finding any reall worthines in Protestants, but only in conceipt: his reward shall be given them answerably, in conceipt only: which is euidently gathered out of S. *Augustine*, where he saith. *That the reward cannot goe before the merite, nor be giuen to a man before he be worthy of it: for* (saith he) *what were more iniust then that, and what is more iust then God.* Where he concludeth that we must not be so hardy as once to demaund, much lesse so impudent as to assure our selues of that crowne, before we haue deserued it. Scing then that the Protestants by this their proctour renounce all such meritte and defart, they must needes also renounce their part of heaven, & not presume so much as oncē to demaund according vnto S. *Augustines* sentence: vntill they haue first renounced their erroneous opinions.

But M. PERKINS will neuerthelessē proue, and that by sundry reasons, that their doctrine is the truth it selfe, and ours fallshood.

First, by a sorry short sillogisme cōtayning more then one whole page. It is taken out of the properties of a meritorious worke: Which must be (saith he) four. First, *That the worke be done of our selues, without the helpe of another.* Secondly, *That it be not otherwise due debt.* Thirdly, *That it be done to the benefit of an other.* Fourthly, *That the worke and reward be equall in proportion.* These proprieties he sets downe pithagorically without any prooffe. But inferreth thereon, as though he had proued them inuincibly, that Christs manhood seperated from the Godhead cannot meritte: because whatsoeuer he doth, he doeth it by grace receiued, & should be otherwise due. He might in like manner as truly say, that Christs manhood vnted to the Godhead could not merite neither: for he receiued his Godhead from his father, & whatsoeuer he doth is therefore his Fathers by due debt. And so the good man, if he were let alone, would disapoint vs wholly of all merites, as well the imputed of Christs, as of all ours done by vertue of his grace. Wherefore we must a little sift his foure forged proprieties of merit: and touching the first. I say that one may by the good vse of a thing receiued by free gift, merit and deserue much euen at his handes that gaue it. For example the Father bestowes a farme vpon his Son freely: Who may by often presenting his Father of the pleasing fruits growing on the same, deserue his further fauour: Yea, he may by the commodities, reaped out of that farme,

M ij.

buy

Lib. 1. de
morib. Ec-
cles. cap. 25.

Mat. 25.

buy any thing that it shall please his father to set to sale, as well as if he had neuer received the farme from his fathers gift. Which is so common a case, and so sensible, that every man of meane witte, may easely reach vnto it: euen so by good manuring the giftes which God freely bestoweth vpon vs, we may both merit the increase of them, and according to his owne order and promise, purchase thereby the kingdome of heauen, which is plainely proued by that parable, *Of the talents giuen by a King to his seruants*; the which they imploying well, and multiplying, were therefore esteemed worthy of farre greater, and withall to be made pertakers of their Lordes ioyes.

M. PERKINS then was not a little ouerseene, to put for the first propriety of merit, that it must be donne by a man, and of a man himselfe.

The second, *That a man must doe it of his owne free will and pleasure*, and not of due debt: carrieth in shewe an opposition. but in deede there is no contradiction in it: for a man may, and every honest man doth, of his owne free will and pleasure, pay his due debt: but let vs pardon the disorder of wordes: his meaning being nothing else, but that the payment of that which is otherwise due debt, cannot be any meritorious worke, to which S. *Augustine* doth answere in these wordes. *O great goodnesse of God, to whome when we did owe seruice by condition of our estate, as bond-men doe to their Lord, yet hath he promised againe and againe, the rewarde of friends.* In which there is couched a comparison, which being laide in the light, will much helpe to the vnderstanding of this matter. He that hath a slaue, or bond-man, may lawfully exact of him all kinde of seruice, without any wages: *Bread and a whippe* (saith a Philosopher) *serue for a slaue*: Now suppose the Master to be soueraigne gouernour of a state: then if it please him to make his man free, and withall a member of his common weale, the same man by performing many good offices to the state, may iustly deserue of his prince as great rewarde and promotion, as any other of his subjects: and yet may his Lord and olde Master say trulie to him, all this that thou hast donne, or couldst doe, is but due debt vnto me, considering that thou wast my bond man. so fareth it with vs in respect of God: all that we can doe, is due debt vnto him, because he hath made vs, and endowed vs, with all that we either be, or haue: yet it hath pleased him, as a most kinde Lord, to set vs at liberty through Christ, and to make vs Citizens of the Saints, and as capable of his heavenly riches, as the Angelles, if wee will doe our endeouour to deserue them: and whereas hee might haue exacted all that euer we could doe, without any kinde of recompence: yet hee of his inestimable goodnesse towards vs, doth neither binde vs to doe all we can doe; and yet for doing that little which he commaundeth, hath by promise bound himselfe to repay vs a large recompence: by which wee

may well vnderstand those wordes of our Sauour : *When you haue donne* Luke 17.
all these things that are commaunded you, say that you are vnprofitable seruantes:
we haue donne that we ought to doe. True. By our natie condition we were
 bounde to performe, not only all these things, that be now commaun-
 ded, but whatsoeuer else it should haue pleased God to commaund : and
 this we must alwaies confesse, to preserue true humility in vs : yet God
 hath bettered our estate through Christ, and so highly aduanced vs, that
 we not only be Citizens of the Saints, but his sons and heires, and there-
 by in case to deserue of him, a heauenly crowne, and this is S. Ambrose ex-
 position vpon the place. S. Chrysostome pondering these wordes let vs say,
 taketh it for a holsome counsaile for vs to say, that we be vnprofitable
 seruants, least pride destroy our good workes : and then God will say,
 that we be good and faithfull seruants, as it is recorded.

Mat. 25.
 verl. 21.

Againe, we may truly say, when we haue donne all things commaun-
 ded, that we are vnprofitable seruants, as venerable Bede our most lear-
 ned countriman interpreteth : *Because of all that we doe, no commodity riseth* In Luc. 17.
vnto God our Lord in himselfe : who is such an infinite ocean of all goodneses, that he
wanteth nothing : Whereupon Dauid saith, That thou art my God, because thou
standest in neede of no good that I can doe. Psal. 15.

And thus we fall vpon the third property of M. PERKINS merito-
 rious worke. Which is, *That it be donne to the profit of another :* and say that
 albeit God in himselfe receiue no profit, by our workes : yet doth he in
 the administration of his holy common weale the Church, wherein good
 mens seruices doe much pleasure him. And in this sence is it said of S.
 Paul, *That by cleansing our selues from wicked workes, we shall become vessels* 2. Tim. 2.
sanctified, and profitable vnto our Lord. Againe, *God is glorified by our good* Math. 5.
workes, That seeing your good workes, they may glorifie your father which is in
heauen. Finally, *God doth reioyce at the recovery of his lost children.* Ioh 15.v.8.
 If then good men traauyling painefully in Gods Vine-yarde, doe yeelde him
 outwardly both honour, joy, and commodity : that may suffice to make
 their worke meritorious.

Luke 15.

M. PERKINS fourth property is, *That the worke and rewarde, be equall*
in proportion : If he vnderstande Arithmetical proportion, that is, that
 they be equall in quantity, to witte, the one to be as great, or of as long
 continuance as the other : then we deny this kinde of equality to be
 requisite to meritte : there is another sort of proportion, called by the
 Philosopher S. Ardic. Geometrical : and the equality of that is taken
 by a reasonable correspondence of the one vnto the other : as when a
 good office is giuen vnto a Citizen of defart, it may be, that the ho-
 nour and commodity of the office is farre greater, then was the me-
 ritte of the man : yet he being as well able to discharge it as another,

M iij.

and

and having better deserved it, is holden in true justice vworthy of it: In like manner in a game where masteries are tryed, the prize is giuen vnto him that doeth best, not because the value of the rewarde, is just as much worth, as that act of the man who winneth it: but for that such actiuiy is esteemed worthy of such a recompence. Now the crowne of heavenly glory, is likened by Saint Paul, vnto a Garland in a game: where he saith, *That we all runne, but one carrieth away the prize.* And

1. Cor. 9.

2. Tim. 2.

Math. 25.

Ioh. 14.

Mat. 13.

1. Ioh. 3.

He that strineth for the mastery, is not crowned, vnlesse he strine lawfully. It is al- so resembled vnto places of honour. I will place thee ouer much. And I goe to prouide you places.

Grace is also in many places of Scripture, compared to seede: For the seede of God carrieth in him. But a little seede cast into good ground, and well manured, bringeth forth abundance of corne. Briefly, then such equality as there is betweene the well deseruing subject, and the office, betweene him that struieth lawfully, and the crowne, betweene the seede, and the corne, is betweene the reward of heauen, and the merit of a true seruant of God.

And thus much of M. PERKINS first Argument, more indeede to explicate the nature and condition of merit, then that his reason nakedly proposed, did require it.

Exod. 20.

His second testimony is, *God will shewe mercy vpon thousandes, in them that loue him, and keepe his commandements.* Hence he reasoneth thus: *Where reward is giuen vpon mercy, there is no merit: but reward is giuen vpon mercy, as the text proueth, ergo.*

Answer. That in that text is nothing, touching the reward of heauen, which is now in question: God doth for his louing seruants sake, shewe mercy vnto their children or friends, either in temporall thinges, or in calling them to repentance, and such like: but doth neuer for one mans sake, bestowe the kingdome vpon another, vnlesse the party himselfe be first made worthy of it.

That confirmation of his, that Adam by his continuall and perfect obedience, could not haue procured a further increase of Gods fauour, is both besides the purpose, and most false: for as well he, as euery good man, by good vse of Gods gifts, might day by day, encrease them. And that no man thinke that in Paradise it should haue bin otherwise, Saint Augustine saith expressly, *That in the felicity of Paradise, righteousness preserved should haue ascended into better.* And Adam finally, and all his posterity (if he had not fallen) should haue bin from Paradise translated aliue into the Kingdome of heauen: this by the way. Nowe to the thirde Argument.

In Inchir.
4ap. 25.

Rom. 6.

Scripture condemneth meritt of workes: *The wages of sinne is death.* True

But we speake of good workes, and not of badde, which the Apostle calleth sinne: where were the mans wittes? but it followeth there, *That eternall life, is the grace or gift of God.* This is to purpose: but answered 1200. yeares past, by that famous Father S. *Augustine*, in diuers places of his most learned workes. I will note one or two of them.

First, thus here ariseth no small doubt, which by Gods helpe I will now discusse. For if eternall life be rendred vnto good workes, as the holy Scripture doth most clearly teach (note) how then can it be called grace: when grace is given freely, and not repaide for vvorkes: and so pursuing the pointes of difficulty at large, in the end resoluerth: that eternall life is most trulie rendred vnto good workes, as the due rewarde of them: but because those good workes could not haue bene donne, vnlesse God had before freely through Christ, bestowed his grace vpon vs, therefore the same eternall life, is also truly called grace: because the first roote of it, was Gods free gift.

The very same answere doth he giue, where he hath these wordes. *E-* Epist. 106.
ternall life is called grace, not because it is not rendred vnto merittes: but for that those merittes to which it is rendred; were giuen, in which place he crosseth M. PERKINS proportion most directly, affirming, that S. Paul might haue said truly, eternall life is the pay or wages of good vvorkes: but to holde vs in humility partly, and partly to put a difference betweene our saluation, and damnation, choose rather to say, that the gift of God, was life eternall: because of our damnation, we are the whole and only cause, but not of our saluation, but principally the grace of God, the only fountayne of merit, and all good workes.

Now to those textes cited before about justification, *We are saved free-* Ad Eph. 2.
ly, not of our selues, or by the workes of righteou(nesse), which we haue donne. I Ad Tit. 3.
haue often answered that the Apostle speakes of workes donne by our owne forces, without the helpe of Gods grace: and therefore they cannot serue against workes donne, in, and by grace.

Now to that text which he hudleth vp together with the rest, although it deserued a better place, being one of their principall pillars in this controuerisie: It, is *The sufferings of this life, are not worthy of the glory to come.* Rom. 8:
The strength of this objection, lyeth in a false translation of these words, *As a prius tem doxan*, equal to that glory, or in the misconstruction of them: For we graunt (as it hath bene already declared) that our afflictions and sufferings be not of equall in length, or greatnes, with the glory of heauen: for our afflictions be but for the short space of this life, and they cannot be so great, as will be the pleasure in heauen, notwithstanding, wee teach, that this shorter, and lesser labour employed by a righteous man, in the seruice of GOD, doth meritt the other greater, and of longer

- longer continuance: and that by the said Apostles playne wordes, for
 2. Cor. 4. (saith he.) *That tribulation which in this present life, is but for a moment and light,*
doth worke about measure exceedingly an euermore weight of glory in vs. The rea-
 son is, that iust mens workes issue out of the fountayne of grace, which gi-
 ueth a heavenly value vnto his workes. Againe, it maketh him a quicke
 member of Christ, and so receiuing influence from his head, his workes
 are raised to an higher estimate: it consecrateth him also a temple of the
 2. Pet. 1. holy Ghost, and so maketh him partaker of the heavenly nature as S. Peter
 speaketh. Which addes a worth of heauen to his workes. Neither is that
 glory in heauen, which any pure creature attayneth vnto of infinite dig-
 nity, as M. PERKINS fableth; but hath his certayne boundes & mea-
 sure, according vnto each mans merittes, otherwise it would make a man
 equall to God in glory: for there can be no greater then infinite, as all
 learned men doe confesse.

M. PERKINS 4. reason: *Whosoeuer will meritt must fulfill .he whole lawe*
for if we offend in one commandment, we are guiltie of the whole lawe, but no man
can fulfill the whole lawe. ergo.

Answer. I denie the first proposition: for one good worke done with
 his due circumstances doth bring forth merite, as by all the properties of
 merite may be proued at large: and by his owne definition of merite set
 downe in the beginning. Now if a man afterward fall into deadly sinne,
 he leese his former merite: but recouering grace, he riseth to his former
 merite, as the learned gather out of that saying of our Saviour, in the per-
 son of the good Father. *Doe on him* (that is on his prodigall sonne returning
 whome) *his former garment.* His second proposition is also false as hath bin
 proued at large in a feuerall question. To that of S. Iames, although it be-
 long not to this matter, I answer that he who offendeth in one, is made
 guiltie of all: that is, he shall be as surely condemned, as if he had broken
 all; See S. Augustine.

Epist. 29 ad
Hieron.

His 5. reason. *We are taught to pray on this manner. Giue vs this day our day-
 ly bread: where we acknowledge euery morsell of bread, to be the meere gift of God:*
much more must we confesse heauen to be.

Answer. M. PERKINS taketh great delight to argue out of the Lords
 prayer: but he handleth the matter so handsomely, that a man may thinke
 him to be so profoundly learned, that he doth not yet vnderstand the Pat-
 noster: for who taketh our daylie foode to be so meere the gift of God,
 that we must not either make it ours with our peny, or trauaile, we must
 not looke to be fedde from heauen by miracle, by the meere gift of God:
 but according vnto S. Pauls rule, either labour for our liuing in some ap-
 proued sort, or not eate. Yet because our trauailes are in vaine, vnlesse
 God blesse them, we pray to God daily to giue vs our nuture, either by
 sending

sending or preserving the fruits of the earth, or by prospering our labours with good successe: or if they be men who live of almes, by stirring vp the charitable to relieue them. So we pray, and much more earnestly that God will giue vs eternall life: Yet by such meanes as it hath pleased God to ordayne, one of which and the principall is by the exercise of good workes, which God hath appointed vs to walke in, to deserue it. And it cannot but fauour of a Satannicall spirit, to call it a Satannicall insolency (as M. PERKINS doth) to thinke that eternall life can be merited: when S. Augustine and the best spirit of men, since Christs time so thought and taught in most expresse tearmes.

But let vs heare his last argument, which is (as he speaketh) the consent of the auncient Church: and then beginneth with S. Bernard, who lived 1000. yeares after Christ: He (in I knowe not what place the quotation is so doubtfull) saith. *Those things which wee call merittes, are the way to the Kingdome, but not the cause of reigning.* I answered, that merittes be not the whole cause, but the promise of God through Christ, and the gracie of God freely bestowed on vs, out of which our merittes proceede. Which is Bernards owne doctrine.

Secondly, he citeth S. Augustine. *All my hope is in the death of my Lord: his death is my meritte.* True in a good sence: that is, by the vertue of his death, and passion, my sinnes are pardoned, and grace is bestowed on me to doe good workes, and so to meritte.

3. Basil. *Eternall life, is reserved for them that haue striven lawfully, not for the merite of their doing, but vpon the grace of the most bountifull God.* These wordes are vntuly translated: for first, he maketh with the Apostle, eternall life to be the prize of that combate, and then addeth that it is not giuen according vnto the debt, and just rate of the workes, but in a fuller measure, according vnto the bounty of so liberall a Lord: Where hence is gathered that common and most true sentence. *That God punisheth men vnder their deserts, but rewardeth them aboue their merittes.*

4. M. PERKINS turnes backe to Augustine vpon the: Where he saith (as M. PERKINS reporteth.) *He crowneth thee, because he crowneth his owne giftes, not thy merittes.*

Answer. S. Augustine was to wise, to let any such foolish sentence passe his penne: What congruity is in this. *He crowneth thee, because he crowneth his owne giftes, not thy merittes.* It had beene better said: *He crowneth thee not, &c.* But he mistooke belike this sentence of S. Augustines. *When God crowneth thee, he crowneth his giftes, not thy merittes.* Which is true, being taken in that sence, which he himselfe declareth. *To such a man so thinking (that is, that he hath merittes of him selfe, without the grace of God.) it may be most truly said: God doth crowne his owne giftes, not thy merittes.* If thy merittes

Serm. 68 in
Cantica.
Manuali. c.
22.

In Pl. 124.

Psal. 120.

De grat. &
1 b. arb. c. 6.

be of thy selfe, and not from him: but if we acknowledge our merittes to proceede from grace working with vs, then may we as truly say, that eternall life is the crowne and reward of merittes.

Psal. 143. His other place on the Psalme, is not to this purpose: but appertaynes to the first justification of a sinner, as the first word, quicken and reuiue mee sheweth playnelie: nowe wee confesse that a sinner is called to repentance and reuiued, not for any desert of his owne, but of Gods meere mercy.

Hauiug thus at length answered, vnto all that M. PERKINS hath alleaged against merittes: Let vs see what can be said for them, following as neare as I can M. PERKINS order.

Obiections of Papists, so he tearmeth our reasons.

Genel. 4. First, in sundry places of Scripture, promise of reward is made vnto good workes. If thou doe well, shalt thou not receiue. To him that doeth well
Prouer. 11. there is a faithfull reward. Feare not to be iustified vnto death, because the reward
Ecclesi. 18. of God remaineth for ever; and. When you are reuiued and persecuted for my sake,
Math. 5. reioyce, for great is your reward in heauen. And a hundreth such like: therefore such workes doe meritt heauen, for a reward supposeth that there was a desert of it.

M. PERKINS answereth first, that the reward is of meere mercy without any thing donne by men. But this is most apparantly false: for the Scripture expresseth the very workes whereof it is a reward: Againe, a reward in English supposeth some former pleasure, which is rewarded, otherwise it were to be called a gift, and not a reward: and much more the Latin, and Greeke word, *Misus, Merus*, which rather signifie a mans hire and wagis, then a gift or reward: Wherefore M. PERKINS skippes to a second shift: that forsooth eternall life is an inheritance, but not a reward.

Reply. We knowe well that it is an inheritance, because it is onely due vnto the adopted Sonnes of God: but that hindreth not it to be a reward, for that it is our heauenly fathers pleasure, that all his Sonnes comming to the yeares of discretion, shall by their good carriage either deserue it, or else for their badde behauiour be disinherited.

M. PERKINS hauiug so good reason to distrust his two former answeres, flies to a third: and graunteeth that eternall life is a reward, yet not of our workes, but of Christs merits imputed vnto vs: This is that Castle wherein he holdes himselfe safe from all Canon shotte, but he is fouly abused, for this answer is the most extrauagant of all the rest, as being furthest off from the true sence of the Scripture: examine any one of the places, and a babe may discover the incongruity of it. Namely Christ
faith

faith that great is their reward, who are reuiled and persecuted for his sake. Assigning the reward vnto their constant bearing and enduring of tribulation for Gods sake; and not to his owne merittes imputed, and if you desire a formall sentence, fitting this purpose, take this. *Every man shall receiue his reward, according vnto his owne proper labour*: And not according to Christs merittes imputed vnto him. *So a doer of the worke shall be blessed in his deede.* And not in the imputation of an others deede. 1. Cor. 3. Iacob. 1.

In stead of our second reason, blindly proposed by M. PERKINS, I will confirme the first with such textes of Holy write, as specific playnelie our good workes to be the cause of eternall life. *Come vnto me yee blessed of my father, possesse a Kingdome prepared for you*: And why so? *For when I was hungry, yee gaue me meate.* And so forth: the like is in the same Chapter of the seruants, who imployed well their talentes: for their Lord said vnto them. *Because you haue beene faithfull in fewe thinges, I will place you ouer many.* And many such like; where good workes donne by the parties themselues are expresly said to be the very cause, why God rewardeth them with the Kingdome of heauen: Therefore he must needes beholden for a very wrangler, that doth seeke to peruert such euident speeches, and would make the simple belecue, that the cause there formally specified, is not to be taken for the cause, but doth onely signifie an order of thinges. But if any desire besides the euidence of the text, to see howe the auncient Fathers take it. Let him reade Saint *Augustine*: Where he thus briefly handleth this text. *Come yee blessed of my Father, receiue: What shall we receiue? A Kingdome. For what cause? Because I was hungry, and you gaue me meate, &c.* Of the reall imputation of Christs merittes, there vvas no tydings in those dayes: And that iuditious Doctor, found that good workes was the cause of receiuing the Kingdome of heauen. Here by the way Master PERKINS redoubleth that common slaunder of theirs: that we take away a part of Christs mediation. For saith he, if Christs merittes were sufficient, what neede ours? It hath beene often told them, but they will neuer learne to vnderstand it: I will yet once againe repeate it. We hold our Sauours merits to be of infinite value; and to haue deserued of God all the graces and blessinges, which hath or shall be bestowed vpon all men, from the beginning of the world vnto the end of it: yet his diuine will and order, is that all men of discretion, hauing freely receiued grace from him, doe meritte that crowne of glory, which is prepared for them, not to supply the want of his merittes, which are inestimable, but being members of his mysticall body, he would haue vs also like vnto himselfe in this point of meriting: and further desirous to trayne vs vp in all good works, he best knewe, that there could be no better spur to pricke our dull nature forward, then to ordayne and propose

pose such heavenly rewardes vnto all them, that would diligently endeavour to deserue them. The man seemes to be much ignorant in the matter of Christes mediation: I will therefore helpe him a little. It consisteth in reconciling man to God: which he performed by paying the ranfome of our sinnes, in purchasing vs Gods fauour, and in ordayning meanes how all mankind might attayne to eternall life: in the two first poynts, we doe for the most part agree: to witte, that our sinnes are freely pardoned through Christes passion: and that we are as freely justified, and receiued, first into Gods grace and fauour: although we require other preparation then they doe, yet we as fully deny any merit of ours to be cause of either, as they doe. Marry about the meanes of attayning to heauen, we differ altogether: for they say that God requires no iustice in vs, nor merit at all on our partes, but only the disposition of faith, to lay holde on Christes righteousnes and merittes: but we say that Christes righteousnes and merit, are incommunicable vnto any meere creature: but that through his merittes, God doth powre into every true Christian, a particular iustice, whereby he is sanctified, and made able to doe good workes, and to merit eternall life. Which ability we receiuing of Gods free gift, through Christes merittes, doth much more magnifie both Gods grace, and Christes merittes: for the greater that the gift is, the greater is, the glory of the giuer. And to argue that to be a derogation vnto his mediation and merittes, whith he hath appoynted to be very instrument of applying the vertue of them to vs, is indeede vnder colour of magnifying Christs merittes, to vndermine, and blowe out all the vertue of them. But saies M. PERKINS, what should we talke for our merittes, who for one good worke we doe, committe many bad, which deface our merittes, if we had any.

True it is, as it was once before said, that euery mortall sinne, blotteth out all former iustice and merit: but by repentance, both are recovered againe: but must we not speake of any good, because we may happe to doe euill? that is a faire perswasion, and well worthy a wise man.

Let vs to our third Argument? God hath by couenant and promise, bound himselfe to reward our workes with life euerlasting: Therefore good workes doe in iustice deserue it: for faithfull promise maketh due debt. The couenant is plainly set downe: where God in the person of an housholder agreeth with his workmen, for a penny a day: that is, to giue them life euerlasting for trauayling in his seruice during their life time, as all auncient interpreters expound it. Whereupon Saint Paul inferreth, that God should be vnjust, if he should forgette their workes, who suffered persecution for him: And saith, If it be just with God, to render tribulation to them that persecute you, and to such as are persecuted

Math. 20.

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cuted rest with vs: Vpon the same ground S. Hierome saith, *Great truly* Li. 2. cont. *were the iustice of God, if he did only punish euill workes, and would not as wellye-* Iouin. c. 2. *ceine good workes.* To all these, and much more such like, M. PERKINS

answereth, that couenant for workes was in the olde Testament, but in the newe, the couenant is made with the workman, not with the worke.

Reply. All that I cited in this Argument, is out of the newe Testament, where expresse couenant is made for working, and workes, as you haue heard. And as it was said in the olde lawe, *Doe these thinges and thou shalt* Math 19. *live*: so is it said in the newe, *If thou wilt enter into life, keepe the commande-* ments: and life eternall, is the hire, and wages, for labouring in Gods vine-yard, and not of the imputed iustice, or merittes of Christ: but looke about you, and beholde the goodly marke which M. PERKINS sets vp: Marke saith he, that it is said, God will render vnto euery man according to his workes: not to the worke, or for the worke. O sharpe and ouer-fine witte? doth he render according to the workes, and doth he not render for the workes? if the rate of the workes be the measure of the rewarde, that for fewer or lesser workes, there is a lesser reward, and for many and worthier, a greater: surely, in my simple vnderstanding, he that giueth according vnto the wordes, giueth for the workes that other addle inuention (that workes are there mentioned, not because they are rewarded, but because they are tokens, that the doer is in CHRIST, for whose obedience God promiseth the crowne of life) is not worth the confuting, it is so flat contrary to the text: which ascribeth distinctly that reward vnto the workman for his workes, and not for Christs obedience imputed vnto him.

M. PERKINS fourth objection for vs, is proposed vnskillfully, yet could he not answere it, but by relying vpon that which is most vntrue, that forsooth no one action of the best man is without fault: which hath beene already confuted, and might be by instances of Abrahames oblation of his sonne, S. Iohn Baptists preaching, and reprehending of Herode his Sephens martirdome, with infinite such like, in which M. PERKINS, nor any else will be able to shewe in particular, what fault there was: Againe, our Saniour saith: *That if the eye bee simple, the whole body is lightsome, not hauing any part of darknesse in it:* and very reason Mat. 6. teacheth vs, that a mans action, for substance and all due circumstances, may be perfect. It was then a verie feelie shift to say, that neuer any man did any one action, with all his due circumstances.

But in steede of that fourth Argument, I will put this: If a greater rewarde be due vnto them that doe better workes, then a reward is due vnto them that doe good workes, which is euident in reason: But a greater rewarde is provided for them that doe better as S. Augustine ground-

Serm. 46.
de verbis
Dom.
1. Cor. 15:
Serm. 95.
Li. de virg.
cap. 44.

ded vpon Gods word, proueth in sundry places: naniely, vpon that, specifying that virginity shall shine after one sort, chastity in wedlocke after another, and holy widdowhood yet after another: all (saith he) shall be there, but they shine diuerslie: And of the same worke affirmeth, That martyrdome, shall be higher rewarded, then any other worke. The like doth he vpon those words, One ground shall yeelde thirty folde, another threescore folde, an other an hundred folde: Comparing chastity in wedlocke to the thirtie, in widdowes to the sixtie, and in virgins to the hundred. But most directly in his sixtie seauen treatise vpon Saint Iohns Gospell vpon this verse: In my fathers house are many mansions: where he saith, that albeit some be holier, iuster, and more valiant then others, yet there shall be fit roomes for them all, where every one is to receiue his place according vnto his merit. That penny spoken of (by which saith he is signified eternall life) shall be giuen to every man equally: because every one shall liue for ever, and not one longer then another: but many mansions doe signifie the different dignities of merites in the same everlasting life.

Li. 4. mor.
cap. 42.

De heres.
her. 82.
Li. 2 cont.
Iouin.

And S. Gregory in most expresse tearmes, doth teach the same doctrine, saying: Because in this life there is a difference of workes amongst vs, there shall be in the other life without all doubt a distinction of dignities: that as one here exceedeth another in meritte, so there one surpasseth another in rewarde. Finally, S. Augustine, and S. Hierome, condemne it as an heresie, to holde that there is diuersity of merittes in this life, and rewardes in the next: Whereon followeth most manifestly, that there be merittes and rewardes.

Apoc. 3.
Sap. 3.
2. Thef. 1.
Luk. 20. 35

The first reason is taken out of those textes, which teach that men are worthy of eternall life: They shall walke with me in whites, because they be worthy. God proued them, and found them worthy of himselfe. That you may be esteemed worthy of the Kingdome of God: Now if men be worthy of eternall life, it must needs be graunted, that they haue deserued it.

Apoc. 3.
2. Thef. 1.

M. P. E. R. K. answereth: that they were indeede worthy, but not for their owne merittes, but for Christes imputed vnto them. This is his only refuge, yet hath he not, nor cannot shewe any one text in Scripture that speaketh so. But to refell him, turne only to the places, and there you shall finde, that this worthinesse rose of good workes, as Christ saith: I know thy workes, and finde them not full: yet there be some amongst you, who haue not defiled their garments (but haue their workes full) they shall walke with me in whites, because they be worthy: And By sustaining persecutions, they were made worthy of that kingdome. And in the wordes following, the Apostle signifieth, that it is as iust for God to requite good workes with the joyes of heauen, as he doth punnish wicked, with the paines of hell.

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The sixth reason M. PERKINS deliuereth thus: Eternal life is tearmed a crowne, and a crowne of righteousnesse to bee giuen by a just judge: therefore in this life it must be justly deserued, otherwise it were not well called a crowne of justice, nor could be said to be rendred by a just judge. M. PERKINS answereth, that it is called a crowne by resemblance, because it is giuen in the end of the life, as the crowne is giuen in the end of the race.

Reply. If that were all the cause, and that there were no respect to be had to former desertes, it might then as well be called a halter by resemblance, because that also is giuen in the end of life: and in their opinion, more properly: because all their workes are defiled like a menstruous cloath: and a halter is the end of such wicked workes. But as a halter is due to a theefe, so is a crowne of glory the just reward of the righteous man.

Secondly he answereth, that it is called a crowne of justice, because God hath bound himselfe by his promise to giue it: here then at length we haue by his owne confession, that by Gods promise, eternall life is due debt vnto the righteous: but as hauing ouer-shot himselfe, he addes, not for any desert of theirs, but only for the promise sake. But as you haue heard before, out of S. Matthew, that promise was made for working the time of our life in his vine-yard, and so there was some desert on their part: and, the seruants were rewarded, because they imployed their talents well: and in this very place, S. Paul reckoneth vp his good seruices, for which the just judge would render him a crowne of justice: and therefore the justice is not only in respect of Gods promise. And if you will not beleue me, prouing that I say out of the very text, rather then

M. PERKINS on his bare word, let S. Augustine be arbitrator betweene vs: who most deeply considereth of euery worde in this sentence:

Let vs heare (saith he) the Apostle speaking, when he approached neare vnto his passion, I haue (quoth he) fought a good fight, I haue accomplished my course, I haue kept the faith: concerning the rest, there is laide vp for me a crowne of iustice, which our Lord will render vnto me in that day, a just iudge: And not only to mee, but to them also that loue his coming: He saith that our Lord a just iudge will render vnto him a crowne: he therefore doth owe it, and as a just iudge will pay it. For the worke being regarded, the rewarde cannot be denyed. I haue fought a good fight, is a worke: I haue accomplished my course, is a worke: I haue kept the faith, is a worke. There is laide vp for me a crowne of iustice, this is the rewarde. So that you see most clearly by this most learned fathers judgement, that the rewarde is due for the worke sake, and not onely for the promise of God. See him vpon that verse of the Psalme. I will sing vnto thee O Lord, mercy and judgement. Where he concludes, that God in judgement will out of his justice

1. Tim. 4.

Mat. 20.

Mat. 25.

Li. 50. hom.

Hom. 4.

Psal. 100.

stice crowne those good workes, which he of mercy had giuen grace to doe. And that the reader may vnderstand, that not onely Saint *Augustine* doth so confidently teach this doctrine of merittes, (which *M. PERKINS* blushed not to tearme the inuention of Satan.) I will fold vp this question with some testimonies of the most auncient and best Authours.

Epist. ad
Roman.

S. Ignatius the Apostles auditour saith. *Giue me leaue to become the foode of beastes, that I may by that meanes meritte and winne God.*

Apolog. 2.
ante med.

Iustine a glorious Martir of the next age hath these wordes, speaking in the name of all Christians. *We thinke that men who by workes haue shewed them selues worthy of the will, and counsaile of God, shall by their merittes liue and reigne with him, free from all corruption, and perturbation.*

Lib. 4. con.
heret. c. 72.

S. Irenaeus saith. *We esteeme that crowne to be pretious, which is gotten by combat and suffering for Gods sake.*

Ora in in-
itium prou.
Li. de Spir.
sancto c. 24

S. Basil. *All we that walke the way of the Gospell, as Marchants doe, buy & gette the possession of heauenly thinges, by the workes of the commaundements. A man is saved by workes of iustice.*

Serm. de
eleemof.
infine.

S. Cyprian. *If the day of our returne shall finde vs unladen, swift, and running in the race of workes, our Lord will not faile to reward our merittes. He will giue for workes, to those that winne in peace, a white crowne, and for Martirdome in persecution, he will redouble vnto them a purple crowne.*

Can. 5. in
Math.

S. Hilarie. *The Kingdome of heauen, is the hier and reward of them that liue well and perfectly.*

Lib. 1. de
offic. c. 15.

S. Ambrose. *Is it not euident, that there remaineth after this life, either reward for merittes, or punishment.*

S. Hierome. *Now after baptisme it appertayneth to our trauails, according vnto the diuersity of vertue to prepare for vs different rewardes.*

Serm. 68.
in Cant.

S. Bernard. *Provide that thou haue merittes, for the want of them is a permission poenetic.*

Briefly that this was the vniuersall Doctrine of all good Christians, aboue a thousand yeare past, is declareth in the Councell of Aranciane. Reward is debt vnto good workes, if they be done, but grace which was not debt, goeth before that they may be done. These testimonies of the most auncient, and best learned Christians may suffice, to batter the brasen forehead of them that affirme the Doctrine of merittes, to be a Satannicall inuention, and to settle al them that haue care of their saluation, in the most pure doctrine of the Catholike Church.

Can. 18.

CHAPTER. 6.
OF SATISFACTION.

MASTER PERKINS. *Acknowledgeth first civill Satisfaction: that is, a recompence for iniuries or damages any way donne to our neighbour: such as the good Publican Zacheus practised, who restored fowfold the thinges gotten by extortion and deceite. This is, wittily acknowledged by him, but litle exercised among Protestants, for where the Sacrament of Confession is wanting, there men vse very seldome to recompence so much as onefold, for their extortion, bribes, vsury, and other crafty ouer-reaching of their neighbours. But of this kinde of Satisfaction, which we commonly call restitution, we are not here to treat: nor of that publicke penance. Which for notorious crimes is done openly: but of such priuate penance, which is either enjoyned by the confessor, or voluntarily vnderaken by the penitent, or else sent by Gods visitation to purge vs from that temporall payne, which for sinnes past and pardoned, we are to endure, either in this life, or in purgatorie, if we die before we haue fully satisfied here.* Pag. 117.
Lac. 19.

M. PERKINS in his third conclusion, decreeth very solemnely, *That no man can be saued, vnlesse he made a perfect satisfaction, vnto the iustice of God, for all his sinnes.* Yet in the explication of the difference betweene vs, defineth as peremptorily, that no man is to satisfie, for any one of all his sinnes, or for any temporall payne due to them: Which be flat contradictory propositions, and therefore the one of them must needes be false. But such odde broken rubbish doth he commonly cast into the ground worke of his questions, and thereupon raiseth the tottering building of his newe doctrine: and lets not, like a blinde man, to make an out cry, that in this matter the Papists erre in the very foundation and life of religion: Which in his first argument he goes about to proue thus.

Imperfect satisfaction, is no satisfaction at all: But the Papists make Christs satisfaction imperfect, in that they doe thereunto adde a supply of humane satisfaction: ergo. they make it no satisfaction at all.

Answer. This is a substantiall argument to raise the cry vpon: which hath both propositions false. The first is childish: for he that satisfieth for halfe his debts, or for any part of them, makes some satisfaction, which satisfaction is vnperfect, and yet cannot be called no satisfaction at all, as every child may see. His second is as vntrue: but mans satisfaction is not to supply the want of Christs satisfaction, but to apply it to vs, as Master PERKINS faith, his faith doth to them, and to fulfill his will and ordinance.

God doth in baptisme for Christs sake pardon both all finnes, and taketh fully away, all payne due to sinne, so that he who dieth in that state, goeth presently to heauen. But if we doe afterward vngratefully forsake God, and contrary to our promise transgresse against his commaundementes, then loe the order of his diuine iustice requires, that we be not so easely receiued againe into his fauour: But he vpon our repentance pardoning the sinne, and the eternall punishment due vnto it, through Christ, doth exact of every man a temporall satisfaction, answerable vnto the fault committed: not to supply Christs satisfaction, which was of infinite value, and might more easely haue taken away this temporall punishment, then it doth the eternall. But, that by the smarte and grieve of this punishment, the man may be feared from sinning, and be made more carefull to auoyde sinne: and also by this meanes be made members conformable to Christ our head, that suffering with him, we may raigne with him. And therefore he hauing satisfied for the eternall punishment, which wee are not able to doe, doth lay the temporall payne vpon our shoulders, that according vnto the Apostle. *Euery man doe beare his owne burden.*

Gal. 6.

Nay (saith M. PERKINS,) we must then be newe Christs, and Redeemers, and Priestes of the same order with himselfe: Nothing so, but hauing grace from him, we may in vertue thereof satisfie, not for the crime it selfe, or euerlasting punishment, which is lincked with it: because that would require an infinite vertue: But for the temporall payne of it, one indued with grace may satisfie, for the measure of stripes must not exceede the rate of the fault, the punishment then resting vnsatisfied being limited, a creature may pay it. And that the Reader may better perceiue what we meane by the temporall payne: Let him consider that in sinne are two thinges, the one is the turning away from God, whome we offend, the other is the turning vnto the thing, for the loue of which we offend: as for glory, lust, lucre, or such like the sinner transgresseth: Now when he is by the grace of God conuerted, his turning away from God, both the sinne and the eternall payne due vnto it, are freely through Christ pardoned, but for the pleasure which he tooke in the sinne, the man himselfe is to satisfie: and so according vnto the greatnes of that his pleasure, he is to doe penance.

But Christ (saith Master PERKINS) said. *On the Crosse it is finished: Wherefore all satisfaction was at CHRISTS death ended: as well temporall as eternall.*

Answer. That those wordes haue a farre different sence: To wit, that Christ had then ended his course, and fulfilled all prophecies, and endured all such tormentes, as he pleased God to impose vpon him for the redemption

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redemption of mankinde : of satisfaction temporall there is no mention, neither can any thing be drawne thence against it : No more can bee out of this other . *Christ made sinne for vs* : That is , the punishment of sinne, as Master PERKINS gloseth it : but the learned say, an hoast or sacrifice for sinne. But we graunt that he suffered the punishment for our sinne, and say consequently : that all sinne is pardoned freely for his sake, and the payne of hell also , which is punishment of sinne : but not other temporall paynes, such as it hath pleased the iustice and wisdom of God, to reserue vnto euery sinner, to beare in his owne person . And after this sorte, and no other was God in Christ, reconciling the world to him selfe : And that Saint Paul vnderstood well, that Christs sufferinges did not take away ours, may be gathered by these his wordes . *I reioyce in suffering for you, and doe accomplish these things, that want of the Passions of Christ, in my flesh for his body, which is the Church.*

2. Cor. 5.

Collof. 1.

But of this point more, when we come vnto the Argumentes for the Catholike part.

Nowe to M. PERKINS second reason. *In sundry places (saith he) of Scripture, we are said to be redeemed, iustified, and saved freely : but this word freely importeth that we are saved without doing anything our selues in that matter of saluation .*

Answer. Not so good Sir, for euen in your owne Doctrine, it is necessary that yee belecue, and bringe forth the fruites of repentance , and that nowe and then, yee make some short prayers, and receiue the communion, and doe many other odde thinges in that matter of saluation : Wherefore the word freely doth not exclude all our working, and suffering in that matter.

M. PERKINS third reason. *We pray daily forgive vs our sinnes : Nowe to plead pardon, and to satisfie for our sinnes, are cleane contrary.*

Answer. If our sinnes be mortall, we craue pardon both of the sinne, and the eternall punishment annexed, and doe willingly withall satisfie for the temporall payne : as the man who is convicted of high treason, and hauing both his life, honour, landes, and goodes, pardoned and restored vnto him, doth very joyfully endure three monethes imprisonment, and any reasonable fine sette on his head. If our sinnes be veniall : then that prayer is a speciall meane, both to obtayne pardon of the fault, and release of all the payne, as witnesseth S. Augustine, saying. *That for the daylie, short, and light offences, without which this life is not ledde, the daylie prayer of the faithfull doth satisfie .* And that is not true which Master PERKINS addes, that wee are taught in that prayer, wholly and only, to vse the plea of Pardon. For in the same petition, wee are

In Enchi-
rid c. 71.

taught also to pardon others, euen as we will looke to be pardoned. A gaine, if there were only a plea of pardon, it would not serue M. PERKINS purpose. For who would say, that within the compasse of the *Pater noster*, all thinges necessary to saluation be conteyned: besides prayer is one part of satisfaction, as shall be proued hereafter: and so by oft praying for pardon, we may well satisfie for much temporall punishment.

M. PERKINS fourth Argument is taken out of certaine odde fragments of auncient writers.

Turtul. de Bapti.

Pag. 28.

De verb.

Apost. 1er.

37.

In Enchir.

cap. 70.

Tom. 10.

Hom. 5.

Prem. in

El.

Luke 22.

Act. 24. 10.

Guiltines being taken away, the punishment is also taken away. True: he that is guilty of nothing, cannot justly be punished: for guiltines is a binding vp to punishment (as M. PERKINS defineth) then if the band to punishment be cancelled, the party is freed: but all this is nothing to the purpose, for guiltines of temporall punishment doth remaine after the sin and guilt of eternall be releas'd.

Augustine saith, *Christ by taking vpon him the punishment and not the fault, hath done away both fault and punishment:* Iust: the eternall punishment which was due to that fault, not the temporall: as *S. Augustine* himselfe declareth. *God of compassion doth blot out our finnes committed, if conuenient satisfaction be not on our parts neglected.*

To that other sentence out of him: *When we are gonne out of this worlde, there will remaine no compunction or satisfaction:* It is easie to answer without the helpe of any newe edition. For it will be too late then to repent, and so there is no place left to compunction, that is, contrition of hart: neither consequently to confession, or satisfaction: as if he had said, before we goe out of this worlde, there is place for both compunction, and satisfaction, and so that place is rather for vs.

Now to *Chrysostome*, who saith, *That God so blotteth out our finnes, that there remaines no print of them: which thing befallles not the body: for when it is healed, there remaineth a skarre, but when God exempteth from punishment, he giues thee iustice:* All this is most true, and much against M. PERKINS doctrine of the infection of originall sinne: but nothing touching satisfaction: for we holde that the soule of a sinner when he commeth to be justified, is washed whiter then snowe: so that there is no stayne or print left in it, of the filth of sinne. It is also freed from all eternall punishment, but not from some temporall. Now gentle Reader, prepare thy selfe to be holde a proper peece of counsonage. *Ambrose* saith, *I reade of Peters teares, but I reade not of his satisfaction:* The colour of the craft, lyeth in the ambiguity of this worde *Satisfaction*, which is not alwayes taken for the penance donne to satisfie for the former fault. But is sometime vied for the defence, and excuse of the fact: So speaketh *S. Paul*, *Bono animo*

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pro me satisfaciam, with good courage I will answer in defence of my selfe, or giue you satisfaction: in like manner *Ready alwaies to satisfie* 1. Pet. 3. *euery one that asketh you a reason of that hope which is in you: In this sence doth S. Ambrose vse the word as is most plainly to be seene to them that reade the place: and conferre it with the very like of his, I finde not (saith he) Lib. 10. in what Peter said, but I finde that he wept: I reade his teares, but I reade not his Luc. satisfaction: but that which cannot be defended, may be washed away. So that nothing is more manifest, then that satisfaction in this, and the like places, is taken for defence and excuse of his fault, which Peter vsed not, but sought by teares and bitter weeping, to satisfie in part for it, for this bewayling of our sinnes, is one speciall kinde of satisfaction as S. Ambrose testifieth, saying: That he who doth penance, must with teares wash away his sinnes. The other place cited out of S. Ambrose, *de bono mortis*, let vs adore Lib. 2. de penit. ca. 5. Christ, that he may say vnto vs, feare not thy sinnes, nor the waues of worldly sufferings, I haue remission of sinnes: is rather for vs then against vs: for if by adoring and seruing of God, we may be put out of feare of our sinnes, and the punishment of them: then doth it followe, that prayers, and such like seruice of Christ, doth acquit vs of sinne, and satisfie for the paine due to them.*

Jerome saith, *The sinne that is couered is not seene, not being seene, it is not imputed, not being imputed, it is not punished.* In psal. 32.

Answer. To witte, with hell fire: which is the due punishment of such mortall sinne, whereof he speaketh: or sinne may be said to be couered, when not only the fault is pardoned, but all punishment also due vnto it is fully paid.

So doth S. Ambrose take that worde couered, saying: *The Prophet calleth both them blessed, as well him, whose iniquities is forgiven in Baptisme, as him, whose sinnes are couered with good workes: For he that doth penance, must not only wash away his sinnes with teares, but also with better workes couer his former sins, that they be not imputed vnto him.* Lib. 2. de penit. ca. 5.

Now we must backe againe vnto Chrysostome, belike he had forgotten this, when he cited the other, or else this was reserued to strike it dead. He saith, *Some men endure punishment in this life, and in the life to come: others in this life alone: others alone in the life to come: other neither in this, nor in the life to come: there alone, as diuers here alone, the incestuous Corinthian: neither here, nor there, as the Apostles and Prophets, as also Iob and the rest of this kinde, for they endured no sufferings for punishment, but that they might be knowne to bee conquerours of the fight.* Hom. 44. in the sup. Math.

Answer. Such excellent holy personages sufferings as are mentioned in the Scriptures, were not for their sinnes: for they committed but ordinary light offences, for which their ordinary deuotions satisfied abundantly:

dantly: the great persecutions which they endured were first to manifest the vertue and power of God, that made such fraile creatures so invincible, then to daunt the aduersaries of his truth, and with all, to animate and encourage his followers. Finally, that they like conquerours triumphing ouer all the torments of this life, might enter into possession of a greater reward in the kingdome of heaven. All this is good doctrine, but nothing against satisfaction, that their surpassing suffering, were not for their owne finnes: and thus much in answer vnto M. PERKINS Arguments against satisfaction. Now to the reasons which he produceth for it.

Li. 3. instit.
cap. 4 num.
29.

And albeit he like an euill master of the campe, rang our Arguments out of order, placing that in the fore-front of our side, vvhich Calvin presseth out against vs, yet will I admitte of it, rather then breake his order.

Leuit. 4. 5. 6

I. *Moyse according to Gods commaundement prescribed seuerall sacrifices, for the finnes of seuerall persons, and ordeyned, that they should be of greater and lesser prices, according vnto the diuersity of the finnes. Whence we argue thus: These mens faultes vpon their true repentance, joyned with faith and hope in CHRIST to come vvere pardoned: Therefore their charges in buying of sacrifices to bee offered for them, their paines, and prayers in assisting during the time of the sacrifice, being painefull vvorkes donne to appease G O D s justice, were vvorkes of satisfaction.*

Leuit. 4.
vers. 20.

M. PERKINS answereth, many things as men doe commonly when they cannot well tell what to say directly to the purpose: First, that those sacrifices, were types of Christes suffering on the crosse: what is this to the purpose? Secondly, that those sacrifices were satisfactions to the congregation, and what needed that, when they had offended God only, and not the congregation, as in many offences it happeneth. Againe, if satisfaction must be giuen to the congregation, how much more reason is it, that it be made to God? Reade those Chapters, and you shall finde, that they were principally made, to obtayne remission of God: as these wordes also doe witnesse: *And vpon that sacrifice, the sinne shall be forgiven them:* So that sacrifices were to satisfie God, who thereupon forgau the sinne, and all paine due to it.

The reason for vs (which indeede is the very groundworke of satisfaction) may thus be framed: many after pardon obtayned of their finnes, haue had temporall punishment laide vpon them for the same finnes, and that by Gods owne order: wherefore after the forgiuenes of the sinne, and the eternall punishment of it through Christs satisfaction, there remaineth some temporall paine to be endured by the party himselfe for the

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the same sinne: which is most properly that which we call satisfaction. They deny that any man hath beene punished temporally for any sinne, which was once pardoned: we proue it first by the example of the Israelites, whose murmuration against GOD, was at *Moyse*s intercession pardoned: yet all the elder sort of them, who had seene the miracles wrought in Egypt for their deliuerance, were by the sentence of God deprived of the sight of the Land of promise, and punished with death in the wilderness, for the very same their murmuration. The like judgement was giuen against *Moyse*s himselfe and *Aaron*, for not glorifying God at the waters of contradiction: both of them had their sinne pardoned, yet were they both afterward for the same debarred from the entrance into the holy land.

Numb. 14.

Numb. 20.
Deut. 32.

To this M. PERKINS answereth, first, that man must be considered in a two folde estate, as he is vnder the lawe, and as he is vnder grace: In the former estate, all afflictions were curses of the lawe: in the latter, they are turned vnto them that beleue in Christ, from curses into triales, corrections, preuentions, admonitions, instructions, and into what you will else, sauing satisfaction. Now to the purpose: Whereas God (saith he) denied the beleeuing Israelites, with *Moyse*s and *Aaron* to enter into the land of Canaan, it cannot be proued that it was a punishment, or penalty of the lawe laide vpon them: the Scripture hath no more but that it was an admonition vnto all ages following, to take heede of like offences, as *Paul* writeth: *All these things came vnto them for examples, and were*

1. Cor. 10.

Reply. He that will not be ashamed of this audacious assertion, needes not to care what he saith: Hath the Scripture no more of their fact, then that it was an admonition to others? Turne to the originall places, where the whole matter in particular is related: First their murmuration, then *Moyse*s intercession for them, and the obtayning of their pardon, and lastly, after all the rest, Gods sentence of deprivation of them from entering into the land of promise, for that their murmuration: *Aaron* shall not enter into the land, because he hath beene disobedient to my voyce: and of *Moyse*s *Because he hath trespassed against me at the waters of strife*. So that nothing is more cleare euen by the testimony of the holy Ghost, then that their dayes were shortened, and their hope of entrance into the land of promise cutte off, in punishment of those offences, which were before forgiven them. And these things being recorded as *S. Paul* testifieth, for our admonition and instruction: we are to learne thereby, that God so dealeth dailey with all those sinners that he calleth to repentance.

Numb. 14.
Numb. 20.
ver. 24.
Deut. 32.
51.

Now to the next example, which M. P. E. R. maketh our third reason:
King

King *David* was punished for his aduoultry after his repentance, for the
 2. Reg. 12. child died, and was plagued in the same kinde of incest by *Absolon*. And
 2. Reg. 24. when he had numbred the people, he was after his owne repentance, pu-
 nished in the death of his people.

M. PERKINS answereth, that the hand of God was vpon him after
 his repentance : but those judgements which befell him, were not curses
 to him properly, but corrections of his sinnes.

Reply. What dotage is this to graunt the very same thing, which he
 would be thought to denie : but yet in other tearmes, that the simple
 (whome onely he can beguile) may not perceiue it : If the hand of God
 were vpon *David* correcting him for his sinne, and that after his repen-
 tance : did not *David* then suffer temporall punishment for his sinnes be-
 fore forgiuen : Which is most properly to satisfie for them. Yea ouer and
 beside this punishment inflicted by God, he of his owne deuotion perfor-
 med farre greater satisfaction, by putting on sacke-cloath, lying one the
 bare ground, by watering his couche with teares, and making ashes his
 fooode, and in this most pittifull plight, he made most humble supplicati-
 on vnto God, to wash him more and more from his iniquity : he neuer
 dreamed that this his satisfaction, should be any derogation vnto the sa-
 tisfaction of his Lord and Sauour : but in the Psalme saith. *That such as*
 Plal. 50. *bumble and contrite hart, is a sweete sacrifice vnto God.* We denie not but the
 punishing of one, is a warning & admonition vnto an other, to take heede
 of the like : so may not they deny, but that correction is to the party him-
 selfe, as an admonition to beware afterward, so a correction & punishment
 Plal. 50. of the fault past. Which S. *Augustine* vpon this verse of the Psalme. *Thou*
hast loued truth, teacheth most playnelie : saying. *Thou hast not left their sinnes*
whome thou didest pardon, unpunished : for thou before didest so shewe mercy, that thou
mightest also preserue truth : thou doest pardon him, that confesseth his fault, thou doest
pardon him, but so as he doe punishe himselfe : and by that meanes both mercy & truth
are preserued.

Our fourth reason : the Prophetes of God, when the people were
 threatned with Famine, the Sword, the Plague, or such like punishments
 for their sinnes, did commonly exhort them to workes of penance, as
 fasting, prayer, haire-cloath, and the like to appease Gods wrath justly,
 kindled against them : which being performed by them, God was satis-
 fied. So (for example sake) the Ninuities at *Ionas* preaching, doeing
 penance in sacke-cloath and ashes, turned away the sentence of God a-
 gainst them.

M PERKINS answereth, that famine, the plague, and such like
 scourges of God, were not punishments of sinnes, but corrections of a
 Father.

Reply. This is most flat against a thousand expresse textes of the Scripture : which declare that for the transgressions of Gods commaundements, he hath sent those punishments vpon the people of Israell. And what is the correction of a Father, but the punishing of a shrewde sonne for some fault committed, yet in a milde sorte? Or doth the Schoolmaster (which is *Caluins* example) whippe the Scholer, or strike him with the ferula, but to punish him for some fault? So that great Rabbins seeme not to vnderstand, what they say them selues, when they admitte those scourges of God to be the corrections of a Father, but not the punishment for a fault. As though Fathers vsed to correct those Sonnes, who neuer offended them? Or Masters to beate such Scholers as committe no faultes.

But saith *M. PERKINS*, these punishments be tending to correction, not seruing for satisfaction : what senceles ryming is this? By due correction of the fault, the party is satisfied in iustice : and when he that hath offended, doth abide such punishment as the griuonsnes of his offence did require, there is both due correction of the offendour, and due satisfaction vnto the party offended.

M. PERKINS finally flieth vnto his old shift of imputatiue satisfaction : that forsooth our sufferinges doe not satisfie, but the party punished, by faith layeth hold on the satisfaction of the Messias, and testifie the same by their humiliation, and repentance.

Reply. As we first graunt that all satisfaction hath his vertue, from the grace of God, dwelling in vs, which is given vs for Christs sake : so to say that Christs satisfaction taketh away all other satisfaction, is iust to begge the principall point in question, and therefore an old triuants trick, to giue that a finall answer, which was set in the beginning to be debated : tooke vpon the forenamed example of the Niniuites, of whome it is not certayne that they had any expresse knowledge of the Messias, and therefore were farre enough off from laying hold on his satisfaction. But most certayne and euident it is in the text, that God vpon the contemplation of their workes of penance, tooke compassion on them, and was satisfied ; as by turning away the threatned subuersion is most manifest.

Our first reason : *Daniell* giueth this counsaile to *Nabuchadonisor*. Redeeme thy sinnes with almes ; and thy offences with mercy on the poore. If by such good deeds our sinnes may be redeemed, as Holy write doth testifie, then it followeth that such workes yeelde a sufficient satisfaction for them, for redemption signifieth a full contentment of the party offended, as well as satisfaction.

M. PERKINS answereth, The skilfull in the *Caldcey* teach, that the word importeth rather a breaking off, then redeeming.

Reply. To Authours in the aire, without any pressing of the propriety of

of the word no answer can be given : but let vs admitte that it be broken off; his sinne not being couetuousnes, but pride and lacke of acknowledging all Kingdomes to depend vpon God, as the text it selfe doth specifie. To breake off this sinne by almes, and compassion of the poore, is nothing, is but by such workes of charity, in some sort to satisfie Gods iustice, there to moue him to take compassion of him. And that by almes deedes we are cleansed from our sinnes, our Saniour himselfe doth teach

- Luc. 11. saying. *Give almes, and behold all thinges are cleane vnto you.* Our sixt.
 Math. 3. *Bring forth the worthy fruits of penance.* That is, doe such workes, as become
 Luc. 3. them who are penitent : Which (as Saint Chrysostome expoundeth) are:
 Hom. 10. *He that hath stolen away another mans goodes, let him now give of his owne : he that*
 in Math. *hath committed fornication, let him abstayne from the lawfull company of his owne*
 wife, and so forth. Recompensing the workes of sinne, with the contrary
 Hom. 10. workes of vertue : The same exposition giueth Saint Gregory, and to o-
 in Euang. mitte all others, venerable Bede interpreteth them thus. *Mortifie your*
 In Psal. 4 *sinnes by doing the worthy fruits of penance, to witte, by afflictiong your selues so*
much for euery offence, as worthy penance doth require; which will be a sacrifice of
iustice, that is, a most iust sacrifice.

To this M. PERKINS answereth, that this text is absurd, for the word repent, signifieth, onely chaunge your mindes from sinne to God, and testifie it by good workes.

Reply. His answer is most absurd, for we argue out of these wordes (*Worthy fruits of penance?*) And he answereth to the word going before repent : which we vse not against them; and for his glose or testifying our repentance, is sufficiently confuted, by the Fathers before alleadged.

And S. Iohn expressly maketh them the meanes to escape the wrath of God : saying, that the Axe was set to the roote of the Tree, and vnlesse by worthy fruits of penance they appeased God, they should be cut vp and cast into hell fire : and seemeth to confute the laying hold on Christs satisfaction by faith : saying, it will not helpe you to say that yee are the Sonnes of Abraham, who was Father of all true beleevers : as much as he had said, trust not to your faith, hand off yee generation of vipers. For notwithstanding yee be the Sonnes of the faithfull, vnlesse ye amend your liues, and for the euill workes, which yee haue donne heretofore, make recompence, and satisfie the iustice of God with good, yee shall be cast into hell fire.

- 2 Cor. 7. 30 The 7. objection with M. PERKINS. *Paul setteth downe sundry fruits*
of repentance, whereof one is reuenge, whereby repentant persons punish them selues to
satisfie Gods iustice, for the temporary punishment of their sinnes.

M. PERKINS answereth. *A repentant sinner must take vengeance of*
himselfe, and that is, to vse all meanes to subdue the corruption of nature, and to

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bridle carnall affections, which kinde of actions are restraynements properly, but no punishments directed against the sinne, but not against the person.

Reply. I neuer saw any writer so contradict himselfe, and so dull, that he doth not vnderstand his owne wordes. If this subducing of our corrupt nature, be restraynements onely from sinne hereafter, and not also punishments of sinne past, how then doth the repentant sinner take vengeance of him selfe, which you affirme that he must doe? Reuenge as euery simple body knoweth, is the requitall of euill past: We graunt that all satisfaction is directed against sinne, and not against the person, but for the great good of the man, albeit that for a season it may afflict, both his body and minde too, as Saint Pauls former Epistle did the Corinthians, but this sorrowe being according vnto God, doth much benefit the person, as the Apostle declareth. For besides this reuenge taken on himselfe to appease Gods wrath, it breedeth (as it is in the text following) in our corrupt nature, that loueth not such chastisement, *A feare to returne to sinne*, least it be againe punished, for where there is no feare of paynes, and much pleasure, thither our corruption will runne headlong. It stur-
reth vp also in vs, *Indignation against sinne*, and all the wicked instruments of it, *A defence and clearing of our selues*, with the honestest sort, *And an emulation*, and desire to flie as farre from sinne as other our equals, and consequently, *A loue of vertue and honest life*, which freeth vs from that sorrowe and all other troublesome passions, all which are playnelic gathered out of the same text of Saint Paul.

Lastly sayeth M. PERKINS. They make three workes of satisfaction, Prayer, Fasting, and Almesdeedes.

For the first, it is meere foolishnesse to thinke, that a man by prayer can satisfie for his sinnes, it is all one as if you had said, that a begger by asking an almes can deserve the almes, or a debtor, by requesting his creditor to pardon his debt, should thereby pay his debt.

That Prayer doth appease Gods justice, and obtayne pardon, God him selfe is witnes, saying. *Call vpon mee in the day of tribulation, and I will* Plal 49. *deliuer thee*. Prayer cannot be made without faith in Gods power, & hope in his goodnes, and therefore must needs be pleasing in Gods sight: by prayer we humble our selues before God, and acknowledge his omnipotency, and our infirmity. By prayer we lament with bitter teares our owne ingratitude, folly and wickednes, and bewaile the grieuousnes of our sinnes: such prayer made King David (as his Psalmes doe testifie) water his couch with teares, making them his foode day and night: and by them he satisfied for his former offences. So did a farre greater sinner then he, King Manasses: who falling into tribulation, prayed 2.Paral 33. *unto the Lord his God, and did great penance before the God of his fathers, and prayed,*

and entreated earnestly, and God heard his prayers, and brought him backe againe to Ierusalem into his Kingdome. Now to M. PERKINS *Similes*. A begger doth not deserue his almes, because he makes not this former kinde of prayer, but the short sleight one of the Protestants from the lippes outward: The like we say of a debter, whose creditor being a needie man, will not be paid without mony, but God who needes none of our goodes, highly esteemeth of an humble and contrite hart, grieued much for hauing sinned in the sight of God, and humbly suing vnto him for pardon. To such a one he said. *Did I not forgie thee all thy debt, because thou besoughtest me.*

Math. 18.

Secondly, saith M. PERKINS. *Fasting is a thing indifferent, of the same nature with eating, and drinking, no more conferring to the Kingdome of beauen, then eating, and drinking doth.* What an Epicurian, and fleshlie Doctrin is this? Why then did the Niniuites fast, put on sack-cloath, and lie on the ground (all which bodely afflictions are reduced to fasting) rather then eate, and drinke, and presume of Gods mercy, if the one had beene as acceptable to God as the other? Why is S. Iohn Baptist commended for his rough garments and thinne diet, if chearishing the flesh please God as well, as punishing of it? Christ saith expressly. *That if we fast in secret, his beauenly Father will repay vs openly*: Will he reward eating, and drinking so liberally? but of fasting we shall haue a whole Chapter hereafter. Therefore briefly I here conclude, that this Doctrin tendeth to the establishment of the Kingdome of *Atheists* and *Epicures*, whose sweete speech is. *Let vs eate, and let vs drinke, for after death there is no pleasure.* True: for such Belly-gods and their followers.

Mack. 6.

Lastly he saith, that Almesdeedes cannot be workes of satisfaction for sinnes. For when we giue them as we ought, we doe but our dutie, and we may aswell say, that a man by paying one debt, may discharge another, as to say by doing his dutie, he may satisfie Gods iustice for the punishment of his sinnes. A man might suppose, that this man were pretely well seene in *Carolo Buffone*, that thus ruffleth in graue matters with his simple *Similes*.

Serm. de opere & elemos.

That Almesdeedes redeeme our sinnes, purge vs from them, and make all thinges cleane vnto vs, hath beene already proued out of holy Scriptures, I will joine thereunto this one testimonie of that worthy Martir S. Cyprian. *Our frailty could not tell what to doe, vlesse the goodnes of God, by teaching vs the workes of iustice and mercy, had shewed vs a certayne way of preserving our saluation, which is, that with Almesdeedes we might wash cleane away the filth of sinnes, which we had contracted after Baptisme.* The holy Ghost speaketh in the Scripture, and saith. *Sinnes are purged by almesdeedes and faith.*

Now to M. PERKINS *Simile*. We deny that a man is bound to giue all the almes that he can: We are bound to giue that which we may well spare,

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spare, when there is great want: But almes (which is a part of satisfaction) is not giuen out of our superfluity, but spared from our necessary vses. And is many times bestowed, when there is no such great neede, vpon building Schooles, Colledges, Hospitals, and Chappels. And this may serue to answere M. PERKINS *Similes* against these three workes of satisfaction: If any man desire to knowe why we make speciall reckoning of these three workes, it is principally for two causes: First, we being to satisfie, must performe it with such thinges, as be our owne, which be of three sortes, either they belong to our soule, or to our body, or to our externall goodes, the goodes of our minde, we offer to God by prayer, by fasting, and other reasonable bodely discipline, we exhibite vnto him, *A liuing boaste, holy and pleasing God.* By Almesdeedes we make him an agreeable present of our goodes. Secondly, all sinne as S. Iohn teacheth, may be reduced to three principall heades. *The concupiscence of the flesh:* that is Lechery, which is cooled by fasting and such like afflicting of the body; *Concupiscence of the eyes,* Couetousnes, which is purged and chased away by almesdeedes: *And pride of life,* which is suppressed by humble prayer, and often meditation of our owne miseries.

Rom. 12. 1.
1. Epist. 2.

But now to knitte vp this question. Let vs heare briefly what the best learned, and purest antiquity hath taught of this satisfaction done by man, and because M. PERKINS beganne with *Tertulian*, omitting his auncests. Let vs first heare what he saith of it in his booke of penance. *How foolish is it (saith he) not to fulfill our penance, and yet to expect pardon of our sinnes, this is not to tender the price, and yet to put out a hand for the reward: for God hath decreede to set the pardon at this price: he proposeth impunity to be redeemed with this recompence of penance.*

His equall in standing, and better in learning *Origen*, thus discourseth. *See our good Lord tempering mercy with severity, and weighing the measure of the punishment in a iust and mercifull balance: he deliuereth not vp a sinner for euer. But looke how long time thou knowest thy selfe to haue offended, so long doe thou humble thy selfe to God, and satisfie him in the confession of penance.*

Hom. 3. in
lib. iudic.

That glorious Martir, and most learned Arch-Bishop S. Cyprian, is wonderfull vehement against them, that would not haue seuerer penance done, by such as fell in persecution, saying. *That such indiscreet men, labour with word and nayle, that satisfaction be not done to God, highly offended against them.* And saith further, *That he who withdraweth our brethren from these workes of satisfaction, doth miserably deccieue them, causing them that might doe true penance, and satisfie God their mercifull Father, with their prayer and workes, to perishe daylie.* And to be more and more seduced to their further damnation.

Lib. 1. Ep.
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Orat in illa
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S. Basil saith. *Looke to thy selfe, that according to the proportion of thy fault, thou mayst hence also borrow some helpe of recovering thy health. Is it a great and grievous*

Idem Am. *griuous offence? it hath then neede of much confession, bitter teares, a sharpe com-
ad virg. lap. bat of watching, and vncessant and continued fasting: if the offence were light and
cap. 8. more tollerable, yet let the penance be equall vnto it.*

Orat. in *S. Gregory Nazianzen saith, It is as great an euill to pardon without some
sanct. lum. punishment, as to punish without all pittie. For as that doth lose the bridle to all li-
centiousnes, so this doth straine it too much.*

Idem de *By compassion on the poore and faith, sinnes are purged, therefore let vs be cleansed
paup. amor by this compassion, let vs scour out the spottes and filth of our soules with this egegi-
ous herbe, that makes it white, some as woole, others as snowe, according to the propor-
tion of euery mans compassion and almes.*

De helia & *S. Ambrose saith, We haue many helpes whereby we may redeeme our sinnes,
iciun. hast thou mony? Redeeme thy sinne, not that our Lord is to be bought and sold, but
thou thy selfe art sold by thy sinnes, redeeme thy selfe with thy workes, redeeme thee
Epist. 82. with thy mony. And, How could we be saued, vnlesse we washed away our sinnes
by fasting.*

*S. Hierome maketh Paula a blessed Matron say, My face is to be disfigured,
which against the commandement of God I painted: my body is to be afflicted, that
hath taken so great pleasure: my often laughter, is to be recompensed with continuall
weeping: my silkes and soft cloathing, is to be changed into rough haire. Reade
Ad Eustoch another Epistle of his to the same Eustochum, about the preserving of her
de obitu virginity, and see what penance himselfe did, being a most vertuous
Paule. young man.*

Epist. 54. *S. Augustine saith, He that is trulie penitent, lookes to nothing else, then that he
leaves not unpunished the sinne which he committed: For by that meanes, not sparing
our selves, he whose high and iust iudgement no contemptuous person can escape, doth
spare vs.*

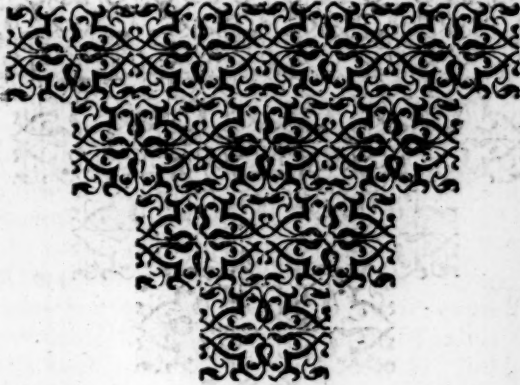
Li 50. hom *And he sheweth how that a penitent sinner doth come to the Priest, and receiue of
Hom. 50. him the measure of his satisfaction. And saith directly against our Prote-
cap. 11. stants position, That it is not sufficient to amend our manners, and to depart from
Cap. 15. the euill which we haue committed, vnlesse we doe also satisfie God, for those thinges
which we had donne.*

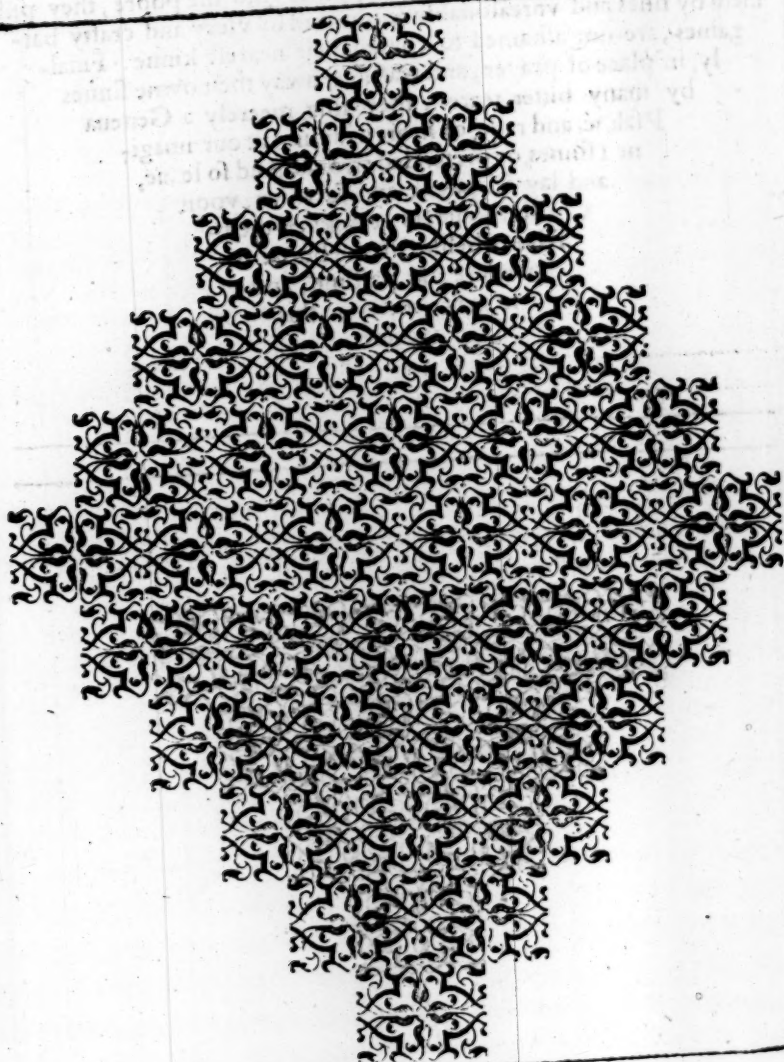
Lib. 6. in 1. *S. Gregory saith, That sinnes are not only to be confessed, but to be blotted out
Reg. with the austeritie of penance.*

*I will close vp these testimonies, with this sentence of our learned
In Psal. 1. countriman venerable Bede: Delight (saith he) or desire to sinne, when we doe
satisfaction is lightly purged by almes deedes, and such like: but consent is not rubbed
out, without great penance: now custome of sinning is not taken away, but by a iust
and heauie satisfaction.*

*And if you please in fewe wordes, to heare the Protestants workes
of penance and satisfaction: In steede of our fasting, and other corpo-
rall correction: they fall to eating, and that of the best flesh they can
get,*

get, and take in the Lord, all such bodely pleasure, as the company of a woman will afforde. In lieu of giuing almes vnto the poore, they pill them by fines and vnreasonable rents: and by vsury and crafty bargaines, are not ashamed to coulsen their nearest kinne. Finally, in place of prayer, and washing away their owne sinnes by many bitter teares, they sing meereley a Geneua Psalm, and raile, or heare a rayling at our imagined sinnes, or pretended errors. And so leaue, and lay all payne and sorrowe, vpon Christs shoulders, thinking themselves (belike) to be borne to pleasure and pastime, and to make merry in this worlde.





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FIRST,
OF TRADITIONS.

M. PARK. pag. 134. *Traditions are doctrines delivered from hand to hand, either by worde of mouth or writing, besides the written word of God.*

OVR CONSENT.



E Hold that the very word of God was delivered by Tradition from ADAM to MOSES, who was the first Pen-man of holy Scripture. *Item*, that the Historie of the New Testament, (as some for eight, not eightie, or as other thinke for twentie yeares) went from hand to hand by Tradition, till penned by the Apostles, or being penned by others, was approoved by them. Hitherto we agree (but not in this which he interlaceth) that in the state of Nature, every man was instructed of God immediatly in both matters of faith and religion: For that God then as euer since vsed the ministerie aswel of good fathers, as godly masters; as ENOCH, NOE, ABRAHAM, and such like, to teach their children and seruants the true worship of God, & true faith in him; otherwise, how should the word of God passe by Tradition from ADAM to MOSES, as M. P. affirmeth: If no child learned anie such thing of his Father, but was taught immediatly from God, but M. P. seemeth to regard little such pettie contradictions.

His 2. concl. We hold that the Prophetes, our Sauour Christ, & his Apostles, spake, & did many things good & true, which were not written in the Scriptures, but came to vs by Tradition: but these were not necessary to be beleue: For one example he puts; that the B. Virgin MARY liued & dyed a Virgin: but it is necessarie to saluation to beleue this, for HELVIDIUS is esteemed by S. AVGVSTINE an Heretike, for denying it.*

* De heres.
ad Quod. b.
84.

His 3. concl. We hold that the Church of God hath power to prescribe Ordinances & Traditions touching time & place of Gods worship: And touching order & comelinesse to be vsed in the same. (many with these words caueats) First, that it prescribe nothing childish or absurd: See what a

OF TRADITIONS.

reuerent opinion this man carryeth of the Church of God, gouerned by his ho'y spirit, that it neuertheless may prescribe things both childish & absurd. But I must pardon him, because he speaketh of his owne Synagogue, which is no part of the true Church. Secondly, that it be not imposed as a nie part of Gods worship: This is contrarie to the conclusion, for order and comelinesse to be vsed in Gods worship, which the Church can prescribe, as some part of the worship. Thirdly, that it be seuered from superstition, &c. This is needelesse; for if it be not absurd, which was the first prouiso, it is alreadie seuered from superstition. The fourth, touching multitude may passe; these be but meere trifles: That is of more importance, that he tearmeth the decree registred, in the xv. of the Actes of the Apostles, a Tradition: whereas before he defined Traditions to be all doctrine deliuered, besides the written worde. Now the Actes of the Apostles is a parcell of the written word, as all the world knowes: That then which is of record there, cannot be tearmed a Tradition.

THE DIFFERENCE.

Catholikes teach, that besides the written Worde, there be certaine vⁿwritten Traditions, which must be beleeued & practised, as both profitable and necessarie to saluation. We hold that the Scriptures containe in them all doctrine needfull to saluation: whether it concerne faith or manners, and acknowledge no Traditions for such, as hee who beleeueth them not, cannot be sau'd.

Before wee come to the Protestants reasons against Traditions; obserue that we deuide Traditions into three sorts: The first we tearmed *Diuine*, because they were deliuered by our blessed Sauour, who is God: The second, *Apostolicall*, as deliuered by the holy Apostles: The third, *Ecclesiasticall*, instituted and deliuered by the Gouvernours of the Church, after the Apostles daies. And of these three kindes of Traditions, we make the same account as of the writings of the same Authors: to wit, we esteeme no lesse of our Sauours Traditions, than of the foure Gospels, or any thing immediately dictated from the holy Ghost. Likewise as much honor & credit do we giue vnto the Apostles doctrine vⁿwritten, as writtē. For incke & paper brought no new holines, nor gaue any force and vertue vnto either Gods or the Apostles words; but they were of the same value and credit vttered by word of mouth, as if they had bene written. Here the question is principally of diuine Traditions, which we hold to be necessarie to saluation, to resolve & determine many matters of greater difficultie. For we deny not but that some such principall poynts of our Faith, (which the simple are bounde to beleue vnder paine of damnation) may bee gathered out of the holy

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OF TRADITIONS.

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Scriptures: as for example; that God is the Creator of the world, Christ the Redeemer of the world, the Holy Ghost the Sanctifier: and other such like Articles of the Creede, M. P. goeth about to prooue by these reasons following; that the Scriptures contains all matter of beleefe necessary to saluation. Testimonie, * *Thou shalt not adde to the words that I command thee, nor take any thing there from.* Therefore the written worde is sufficient for all doctrine pertaining to saluation. If it be saide, that this is spoken as well of the vn-written as written worde; for there is no mention in the texte of the written worde: then M. P. addeth, that it must bee vnderstood of the written worde onely, because these wordes are as a certaine preface set before a long Comentarie made vpon the written Law.

* Deut. 4. 2

ANSWER.

Let the words be set where you will, they must not bee wrested beyond their proper signification. The words cited signifie no more, then that wee must not either by addition or subtraction, change or peruert Gods commandments, whether they be written or vnwritten. Now to infer, that because they are as a preface vnto Moses Law, that therefore nothing must be added vnto the same Law, is extreame dotage. Why then were the bookes of the Old Testament, written afterward, if God had forbidden any more to be written or taught, besides that one booke of Deuteronomy? Shall we thinke that none of the Prophets that liued and wrote many volumes after this, had not read these words; or that they either vnderstood them not; or that vnderstanding them well, did wilfullie transgresse against them? one of these the Protestants must needs defend, or else for very shame surceate the alleading of this text for the all-sufficiencie of the written word.

M. P. His testimonie: * *To the Law and testimonie, if they speake not according to this word, it is, because: there is no light in them:* Here the Prophet teacheth (saith M. P.) What is to be done in cases of difficultly? men must not runne to the Wizardes and Soothsayers, but to the Lawe and to the Testimonie, commending the written word as sufficient to resolu all doubts whatsoeuer.

* Isa. 8. 20

ANSWER.

By the Lawe and testimonie in that place; the five bookes of MOSES are to bee vnderstood, if that written Worde bee sufficient to resolu all doubts what-so-euer: What neede wee then the Prophets? what neede wee the Euangelists and the Epistles of the Apostles? What Wizardes would haue reasoned in such sorte? The Prophet willeth there, that the Israelites who wanted wit to discerne whether it be better to flie vnto God

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for counsell, than vnto Wizarde and Sooth-sayers, to see what is written in the Lawe of MOSES concerning that poynt of consulting-Wizarde: which is there plainely forbidden in diuerse places. Now out of one particular case, whereof there is expresse mention in the written worde, to conclude that all doubts and scruples whatsoeuer are thereby to be decided, is a most vnskillfull parte, arguing as great want of light in him, as was in those blinde Israelites.

* Iohn 20. 31. 3. Testimonie, * *These things were written, that ye might beleue that IESVS is the CHRIST: and in beleeuing, might haue life euerlasting.* Here is set downe the full end of the Gospell, that is, to bring men to faith, and consequently to saluation: to which, the whole scripture alone is sufficient without Traditions.

ANSWERE.

Here are more faults than lines. First the text is craftily mangled: *Th* being put insteede of *Miracles*. For S. IOHN sayeth, *Many other Miracles CHRIST did, &c. but these were written, &c.* Secondly, S. IOHN sayth not that for faith we shall be saued, but *beleeuing we should haue saluation in his name*, which hee clipped off: thirdly, remember to what faith S. IOHN ascribes the meanes of our saluation, not to that whereby we applie vnto our selues Christs righteousness, but by which we beleue IESVS to be CHRIST the MESSIAS of the Iewes, and the Sonne of God, which M. P. also concealed.

Now to the present matter, S. IOHN saith, that these miracles recorded in his Gospell, were written, that wee might beleue IESVS to bee the Sonne of God; and beleeuing, haue saluation in his name, &c. Therefore the written word containes all doctrine necessarie to saluation.

ANSWERE.

S. IOHN speakes not a word of doctrine, but of myracles: and therefore to conclude sufficiencie of doctrine out of him, is not to care what one sayeth. But M. P. fore-seeing this, sayeth, it cannot be vnderstood of miracles onely; for miracles without the doctrine of CHRIST, can bring no man to life euerlasting: True, and therefore that texte speaking onely of myracles, prooueth nothing for the sufficiencie of the written Word. CHRISTS miracles were sufficient, to prooue him to bee the Sonne of GOD, and their MESSIAS: But that prooueth not S. IOHNS Gospel, to containe al Doctrine needful to saluation: For many other poynts of faith must be beleued also. And if it alone be sufficient

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OF TRADITIONS.

what neede we the other three Gospelles, the Actes of the Apostles, or any of their Epistles, or the same S. I O H N S Reuelations. Finallie, admit that S. I O H N S Gospell were all-sufficient, yet should not Traditions be excluded; for Christ sayeth in it in plaine tearmes, * *that he had much more to saye vnto his Apostles, but they as then being not able to beare it;* he reserued that to be deliuered vnto them afterward; of which high mysteries S. I O H N recordeth not much in his Gospell after Christs resurrection; and so many of them must needs be deliuered by Tradition vnwritten. This place of S. I O H N, M. P. patcheth vp with an other of S. P A V L. * *If we or an Angell from heauen preache vnto you any thing besides that which wee haue preached, let him be accursed:* And to this effect he blames them that taught but a diuers doctrine, to that which he had taught.*

* Ioh. 16.

* Gal. 1. 8.

* 1. Tim. 1. 3.

ANSWERE.

Now wee must looke vnto this Gentle-mans fingers: There were three corruptions in the text of S. I O H N: here is one, but it is a foule one. In steed of Preaching vnto them *an other Gospell*, he puts (preach vnto them *any other thing*): when there is great difference betweene an other Gospell, & any other thing. The Gospell comprehendeth the principal poynts of faith, & the whole worke of Gods building in vs: which S. P A V L like a wise Architect * had layd in the Galathians; others his fellow-work-men, *might build vpon it, gold, silver, and precious stones*, with great meric to themselves and thanks from S. P A V L: Mary if any should digge vp that blessed and onely foundation, and would laye a new one, him S. P A V L holdeth for accursed. So that, that falsification of the text is intollerable; and yet when all is done, nothing can be wringed out of it, to prooue the written word to comprehend all doctrine needefull to saluation: for S. P A V L speaketh there onely of his Gospell, that is, of his preaching vnto the Galathians, and not one worde of any written Gospell: No more doth he in that place to TIMOTHY: And so it is nothing to purpose.

* 1. Cor. 3. 12.

The fourth Testimonie. * *The whole Scripture is giuen by inspiration of God, and is profitable to teach, to improoue, to correct, and to instruct to righteousness, that the man of God may be absolute being made perfect vnto euery good worke.* In these words are containd (saith M. P.) two arguments to prooue the sufficiencie of Scripture: The first; that which is profitable to these foure uses, *to teach* (al necessarie truth is not in the text) *to confute errors, to correct faults in maners, to instruct* (all men in all dutie is M. P. his addition to the text) that is sufficient to saluation: But the Scriptures serue for all these uses, &c.

* 2. Tim. 3. 15.

ANSWERE.

This text of holy Scripture, is so farre from yeelding our aduersaries two Arguments, that it affordeth not so much as any probable colour of halfe one good argument. In searching out the true sence of holy Scriptures, we must obserue diligently the nature & proper signification of the words; as M. P. also noteth out of S. A V G V S T I N E, in his sixt objection of this question; which, if the Protestants did here performe, they would make no such account of this text: for S. P A V L saith, only that all Scripture is *profitable*, not *sufficient*, to teach, to reprove, &c. How are they then carried away with their owne partiall affections: that cannot discerne betweene *profitable* and *sufficient*. Good Timber is profitable to the buylding of an house, but it is not sufficient, without stones, morter, & a Carpenter. Seede serues well, yea, is also necessarie to bring forth corne: but will it suffice of it selfe, without manuring of the ground, and seasonable weather? And to fit our purpose more properlie; good lawes are verie profitable: yea, most expedient for the good government of the common-wealth: But are they sufficient without good customes, good gouernours, and iudges, to see the same Laws & customs rightly vnderstood and duely executed? Euen so the holy Scriptures (S. P A V L affirmeth) are very profitable; as containning very good & necessary matter, both to teach, reprove, & correct: but he saith, not they are sufficient, or that they do containe all doctrine needfull for these four ends: And therefore, to argue out of S. P A V L, that they are sufficient for all those purposes; when he saith onely, that they are profitable to them, is plainly not to know, or not to care what a man saith: And to presse such an impertinent cauill, so often and so vehemently as the Protestants do, is nothing els but to bewray (vnto the indifferent reader) either their extreme ignorance, or most audacious impudencie, that thinke they can face out any matter, be it neuer so impertinent. The same answer I make vnto M. P. his second argument, out of the same place: that the holy Scriptures be profitable to make the man of God absolute, but not sufficient.

I say more-ouer, that M. P. doth falsely English these words *πᾶσα γὰρ γραφή* into the whole Scriptures: when it signifyeth all Scripture, that is, euery booke of Scripture: and is there put to verifie, that the Old Testament only serues to instruct to saluation: For, in the words next before, S. P A V L sheweth, how that T I M O T H Y from his infancie, had bene trayned vp in the knowledge of the holy Scriptures: which, saith he, can instruct thee to saluation: And annexeth, as the confirmation thereof the Text cited: *All Scripture inspired of God, is profitable to teach, &c.* Now, in T I M O T H Y S infancie

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fancie, no parte of the New Testament was written, and therefore, all Scripture which is here put, to prooue that Scripture which TIMOTHY in his Infancie knew; cannot but by vnreasonable wresting, signifie more than all the bookes of the Olde Testament. So that there are three foule faultes in this the Protestants Achilles: The first, in falsification of the text, that it might seeme to bee spoken of the whole, which is spoken of euerie part. The second, in applying that which is spoken of the Olde Testament, vnto both the Olde and New. The third, in making that to be all-sufficient which S. PAVL affirmeth onely to be profitable. And this is all they can saye out of the Scripture, to prooue that the written worde contains all doctrine needefull to saluation: Where-upon, I make this invincible argument against them out of this their owne position.

Nothing is necessarie to be beleueed, but that which is written in holy Scripture. But in no place of Scripture is it written, that the written worde contains all doctrine needefull to saluation, as hath bene prooued.

Therefore, it is not necessarie to saluation to beleuee the written worde, to containe all doctrine needefull to saluation. And by the same principle, I might reject all testimonie of Antiquitie as needelesse, if the Scriptures be so al-sufficient as they hold. Yet let vs here what testimonie M. P. brings out of antiquitie, in fauour of his cause.

TERTVLLIAN * saith, *Take from Heretikes the opinions which they defend with the Heathens, that they may defende their questions by Scripture alone, and they cannot stand.*

* De resur. carnis.

ANSWERE.

Here Scripture alone is opposed (as euerie one may see) vnto the writings of Heathen Authors, and not to the Traditions of the Apostles; and therefore maketh nothing against them. Againe, (saith M. P. out of the same Author:) *We neede no curiositie after IESVS CHRIST, nor inquisition after the Gospel, when we beleene it, we desire to beleene nothing besides it: for this wee must beleene that there is nothing else which wee may beleene.*

ANSWERE.

By the Gospell there, is vnderstood all our Christian doctrine, written and vnwritten; and not onelie the written worde of the foure Euangelists, else wee should not beleuee the Actes of the Apostles, or their Epistles, no more than Traditions: which Christian doctrine, written and vnwritten, we onely beleuee by diuine faith; to all other Authors, we giue such credit

as their writings do deserue. If anie man desire to see TERTVLLIANs judgement of Traditions, let him read his booke of prescriptions against Heretikes, where he auerreth, that Traditions serue better than the Scriptures themselves, to confute all Heresies, Heretikes alwaies, either not allowing all the bookes of Scripture, or else peruertering the sense and meaning of the Scriptures. And in his booke *De Corona militis*, he formallie proposeth this question: Whether Traditions vnwritten are to be admitted or no? and answereth by manie instances, that they must be receiued; concluding thus: *For these and the like poynts, if thou require law out of the Scriptures, thou shalt finde none: but Tradition is alleadged to be the Author of them. Custome the confirmer, and Faith the obseruer.* So that nothing is more certaine than that TERTVLLIAN thought vnwritten Traditions necessarie to be beleued.

* In cap. 13
Mat.

Come we now vnto his second testimonie out of S. IEROM* who writing (as he saith) of an opinion that S. IOHN Baptist was killed because he foretold the coming of Christ (the good-man would saye, ZACHARIE S. IOHNS Father, for the Scripture sheweth plainly why S. IOHN lost his head*) But S. IEROM there sayeth this, *Because it hath not authoritie from Scriptures, may as easilie be contemned as approoued.* But of which particular, M. P. (shewing himselfe a doughtie Logician) would inforce an vniuersall, that forsooth all may be contemned, that is not proued by Scripture. As if you would prooue no Protestant to bee skilfull in the art of true reasoning, because M. P. behaues himselfe in it so vnskillfully. But S. IEROM in the same place declareth why that might be as easely reprooued as allowed, not hauing anie ground in the Scripture, because (saith he) *It is taken out of the dreames of some Apocryphall writings, opposing Scripture to other improoued writings, and not to approoued Traditions; to which (hee saith in his Dialogues against the Luciferians, before the middle) That the Church of God doth attribute the like authoritie, as it doth vnto the written Law.*

* Lib. 1. de
doct. Chri.
cap. 9.

M. P. His third Author is S. AVGVSTINE. *In those things which are plainly set downe in Scriptures, are found all those poynts which containe faith and manners of liuing well.

ANSWERE.

All things necessarie to be beleued of euerie simple Christian, vnder paine of damnation, that is, the Articles of our Beleefe, are contayned in the Scriptures, but not the resolution of harder matters, much lesse of all difficulties, which the more learned must expressely beleue, if they will be

saued, which is gathered by baptizing Heretikes their writings beleued which the same saith his Epist. yet neuer (he) we hold that the Ghost the perpetuall such like, matters out of the M. P. H. he reported for all

I thinke of objection. It is taken out of the dreames of some Apocryphall writings, opposing Scripture to other improoued writings, and not to approoued Traditions; to which (hee saith in his Dialogues against the Luciferians, before the middle) That the Church of God doth attribute the like authoritie, as it doth vnto the written Law. Thus M. P. script, two of his Apostles Scriptures,

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OF TRADITIONS.

faued, which distinction S. AVGVSTINE else-where doth signifie: * And is gathered out of manie other places of his workes, as in that matter of baptizing them, who became Catholikes after they had bene baptized by Heretikes. He saith, * *The Apostles truly haue commanded nothing hereof* (in their writings) *but that custome which was layed against S. CYPRIAN, is to bee beleueed to haue flowed from an Apostolicall tradition, as there be many things which the vniuersall Church holdeth, and therefore are to be beleueed.* The same saith he of the custome of the Church in Baptizing infants. * And in his Epist. 174. of the word *ΣΜΟΥΒΙΟΝ* that is not in the holy Scripture, and yet neuertheless is defended to be vsed in the assertion of faith. As also (saith he) we neuer read in those bookes that the Father is unbegotten, and yet wee hold that he is so to be called. * And S. AVGVSTINE holds that the holie Ghost is to be adored, though it be not written in the word. The like of the perpetuall Virginitie of our B. Ladie, * out of which and many more such like, we gather most manifestlie that S. AVGVSTINE thought many matters of faith, not to be contayned in the written worde, but to be taken out of the Churches treasure of Traditions.

M. P. His last testimonie is taken out of *Vincentius Lirinensis*, who sayth (as he reporteth) that the Canon of the Scripture is perfecte and fullie sufficient for all things.

ANSWERE.

I thinke that there is no such sentence to be found in him; he saies by way of objection: *What neede we make recourse vnto the authoritie of the Ecclesiasticall vnderstanding, if the Canon of the Scripture be perfect?* Hee affirmeth not that they be fullie sufficient to determine all controuerxies in religion, but throughout all his booke he prooues the cleane contrarie, that no heresie can be certaineilie confuted and suppressed by only Scriptures, without we take with it the sense and interpretation of the Catholike Church.

Thus M. P. hauing ended with the Law & Testimonie, addeth in a post-script, two other slender reasons vnto his former: The first, that Christ and his Apostles vsed alwaies to confirme their doctrine, with the testimonies of Scriptures, and not with Tradition.

ANSWERE.

First, for our Sauour CHRIST IESVS, he out of his diuine wisdom deuised his doctrine most commonly in his owne name, (*But I saye vnto you*) And verie seldome confirmeth it with any testimonie out of the Law.

The

* De peccatoru n. e. ritus cap. ult. * Lib. 5. de bapt. contra Donat. cap. 23.

* De genef. ad lit. l. b. 10. cap. 23.

* Lib. 3. cap. 3. cont. max. Arianum. * Heresi 4.

The Euangelists do often note how CHRIST fulfilled the old prophecies; but neuer, or very seldome seeke to confirme his doctrine by testimonies: their owne they doe sometimes; but to saye they neuer wrote any thinge out of Tradition, proceedes of most grosse ignorance. Where had Saint MATHEVV the adoring of the Sages? S. IOHN Baptists preaching? briefe-ly, that was done before his owne conuersion, but by Tradition: S. MARK wrote the most part of his Gospell out of Tradition, receiued from S. PETER, as witnesseth EVSEBIVS, * S. LYLE testifieth of himselfe, that he wrote his whole Gospell, *as he had receined it by Tradition, from them who were eye-witnesses.* What desperate carelesnesse was it then to affirme that the Apostles neuer vsed Tradition, to confirme any doctrine: when some of them built, not onely parcels, but their whole Gospels vpon Traditions. His other reason is; that if we beleuee vnwritten Traditions were necessarie to saluation, then we must aswell beleuee the writings of the auncient Fathers, as the writings of the Apostles: because, Apostolicall Traditions are not else-where to be found, but in their bookes; but that were absurde, for they might erre.

* Lib. 2. hist.
cap. 14.
* Cap. 1.

ANSWER.

That doth not follow for three causes: First, Apostolicall Traditions, are aswell kept in the minde of the learned, as in the auncient Fathers writings: and therefore haue more credit than the Fathers writings. Secondly, they are commonly recorded of more than one of the Fathers, and so haue firmer testimonie than any one of their writings. Thirdly, if there should be any Apostolicall Tradition, related but of one auncient Father, yet it should be of more credit than any other thing of his owne inuention, because that was registred by him, as a thing of more estimation. And againe, some of the rest of those blessed and godly personages, would haue reprocued it, as they did all other false-hoods, if it had not bene such indeed as it was rearmmed: Which when they did not, they gaue a secrete approbation of it for such; and so that hath the interpretatiue consent at least of the learned of that age, and the following for Apostolicall Tradition.

But M. P. prooues the contrarie by S. PAUL, who sayeth, * *That I came to this daye, witnessing both to small and great, saying no other thing then that which the Prophets and MOSES did say should come.* Why make you here a full poynt: let S. PAUL make an ende of his speech, and tell vs for what poynts of doctrine hee alleageth MOSES and the Prophets: Marrie to prooue that CHRIST should suffer death, and rise againe, and that hee should giue light to the Gentils. For these and such like, which were euidently

* Act. 16.
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dently fore-tolde in holy writ : hee needed not to alleage any other profe, but when hee was to perfwade them to abandon M O S E S Lawe, he then deliuered to them the decrees of the Apostles, and taught them to keepe them : * As also when hee instructed the Corinthians in the Sacrament of the Altar, he beginneth with Tradition, saying : * *I deliuer vnto you as I haue receiued from our Lord, not in writing, but by word of mouth.* And in the same Chapter putteth downe the contentious scripturist, with the custome of the Church, laying, *If any man lust to strine, we haue no such custome:* so that out of S. P A V L, wee learne to alleadge Scriptures, when they be plaine forvs, and when they beare not so cleare with vs, to pleade Tradition, and the custome of the Church.

* Aa. 16.
* 1. Cor. 11

Hitherto I haue confuted what M. P. brought against Traditions. Nowe to that which he saith for them in our behalfe.

First, saith he, the Catholikes alleage, * *Where, the Apostle bids the Church to keepe the Ordinances which he taught them, either by word of mouth, or by Epistle:* Hence they gather that besides the written worde, there bee vnwritten Traditions that are necessarie to be kept and obeyed.

* 1 Thes. 3.
15.

M. Perkins ANSWERE.

It is likely, that this Epistle to the Thessalonians, was the first that euer P A V L wrote to anie Church: and then some-things needefull to saluation might be deliuered by word of mouth: but that was afterwarde written in some others of his Epistles.

R E P L I E.

O Bserue first, that in steede of Traditions (according to the Greeke and Latine word,) they translate * Ordinances; euer flying the word Tradition, where any thing is spoken in commendation of them. But if any thing be found against them, then thrust they in the word Tradition, although the Greeke word beare it not. See for this their corruption, and many other, a learned Treatise, named, *The Discoverie of false translations*, penned by Master GREGORIE MARTIN, a man most singularly conuersant in the Greeke and Hebrue tongues.

Thes. 3.
6 & 15.

Secondlie, is it not plaine dotage, to auouch that this seconde Epistle to the Thieffalonians, was the first that euer hee wrote? Surely, if none of his other were written before it, yet his first to the same Church muste needs haue bene written before it. But let vs giue the man

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man leaue to dreame some-times. To the poynt of the answer, that all was written after in some other of his Epistles, which before had bene deliuered by word of mouth. How prooueth M. P. that? the man hath such confidence in his owne worde, that hee goeth not once about to prooue it. Good Sir, hold you not here; that nothing is needefull to be beleueed, which is not written in the word? Shew vs then where it is written in the word, that Saint PAVL wrote in his later Epistles, that which he taught by word of mouth before? or else by your owne rule it is not needefull to beleuee it. But yet for a more full satisfaction of the indifferent reader, I will set downe the opinions of some of the auncientest and best Interpreters of this place of the Apostle, that we may see whether they thought that S. PAVL committed all to writing, and left nothing by Tradition.

S. CHRYSOSTOME in his most learned and eloquent Comentaries vpon this text, concludeth thus. *Hereupon it is manifest that the Apostles deliuered not all in their Epistles, but many things also unwritten; and those things are as well to be beleueed, as the written.* OECYMENIVS and THEOPHILACTVS vpon that place teache the same.

* Despu.
cap. 27.

S. BASIL * speaketh thus, *I hold it Apostolicall to persouer in Traditions not written: for the Apostle sayeth, I commend you that ye are mindfull of my precepts: and, do hold the Traditions, euen as I deliuered them vnto you: and then alleageth this text: Hold the Traditions which you haue receiued of mee either by Word or Epistle.*

* Lib. 4. De
side cap. 17

S. IOHN DAMASCEN accordeth with the former saying, * *That the Apostles deliuered many things without writing.* S. PAVL doth testifie, when he writeth, *Therefore brethren stand and hold the Traditions which haue bene taught you either by word of mouth or by Epistle.* These holy and judicious expositors of S. PAVL, free from all partialitie, gather out of this text of his, that many things necessarie to be beleueed, euen vntil their daies remained vnwritten, and were religiouslie obserued by Tradition; which throweth flat to the ground M. P. his false supposition (fenced with neither reason nor authoritie) that S. PAVL put in writing afterward all that he had first taught by word of mouth.

* 2. Tim. 2.

Moreouer S. PAVL immediatly before his death in one of the last of his Epistles, commandeth his deare disciple TIMOTHY, * *To commend vnto the faithfull, that which he heard of him by many witnesses; & not that only which he should finde written in some of his Epistles, or in the written Gospel.*

The second Argument for Traditions, is this, to beleuee that there be many bookes of holy Scripture, and no more: and that those be they which are commonly taken so to be, is very necessarie to saluation; now this is not to be found written in any place of holy Scripture, but is receiued onely by Tradition.

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Tradition, wherefore it is necessarie to saluation to beleue some Tradition.
 M. P. answereth that the bookes of the Old and New Testament, be Scripture, is not beleueed on bare Tradition, but by the bookes themselves on this maner. Let the man who is indued with the spirit of discerning, reade the bookes and consider first the Author of them, who is God; then the matter contained, which is diuine; the maner of speech, which is full of majestie in simple words: Lastly, the end aymed at, which is Gods honor, and by this meanes he shall discern any parte of Scripture from the writings of men whatsoeuer.

REPLIE.

A Wise and deepe obseruation I warrant you, and well-worthy a graue Author: Let vs examine it briefly; first he wil haue his man endued with the spirit of discerning: Who shall endue him with that spirit? M. P. seemeth to say, that euery Sheepe of Christ hath his spirite. But S. PAVL teacheth plainly the contrarie; that some certaine onely haue the judgement to discern. And touching this matter of discerning which bookes are Canonically, which are not: Not the learnedst in the Primitiue Church would take vpon him to discern which they were, three hundred yeeres after CHRIST, was left vndefined by the best learned, whether the Catholike Epistles of S. IAMES and IVDÉ: the second of S. PETER: the second and third of S. IOHN, and his Apocalips, were Canonically or no, as is confessed on all parts: hath then euery Christian this spirite of discerning, when the best Christians wanted it? Who more profound, more skilfull to discern, than that subtile and sharpe Doctor S. AVGVSTINE, and yet the Protestants wil not allow him the true spirit of discerning which bookes are Canonically. For he, in diuers places of his workes, * holdeth the bookes of the Machabees, to be Canonically Scriptures; and expressly proueth the booke of Wisdom to be. * And yet our Protestants wil not admit them. See therefore how foolish and vaine his first rule is: Come to the second. His second is, that he who goeth about to discern whether the booke be Canonically or no, must consider the Author, who is God. If he must at the first take God to be the Author of the booke, what needes any further labour? It must needes be Canonically that hath God for the Author. This mans wits were surelie from home, when he discoursed thus; and therefore should be but follie to stand vpon his particularities; let this one reason in generall serue to confute him: all this maner put together, serueth onely to helpe particuler men to discern which bookes are Canonically, who may easily after their diligent inquirie erre and be deceived in this poynnt, because euery man is a liar. * And if there be no more certain means to assure them

* 1. Cor. 12

* De doct.
 Christ c. 8.
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 gaudent. 23
 * De pre-
 dest. Sanct.
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* Rom. 3.

OF TRADITIONS.

them of this which is the grounde of all their Religion, then euery particular mans discretion and iudgement, then out of doubt their whole Religion is most vnwisely buylded vpon meane-mens inuentions and discretions: who also for the most part doe neither vnderstand the language in which they were first penned, nor the vsuall phrased of Scriptures translated; that, I say nothing of the figures, parables, prophecies and controuersies which seeme to be; and many other difficulties, and yet these men need not doubt hauing learned some halfe-dozen-lines of *M. P.* but that reading anie booke, they shall be able presentlie to discern whether it be Canonically or no. A goodly mockerie: Men were not so taught in the Primitiue Church, but the most skilfull and wisest in discerning Canonically bookes, trusted not vnto their owne iudgement, but learned alwaies vpon Apostolicall Traditions. So did CERAPION an auncient holy writer (as EVSEBIUS reporteth) reject certaine bookes set out in the Apostles names, because they had not receiued from their Predecessors any such. The like doeth CLEMENT of Alexandria,* and that famous ORIGEN* of the same booke, who obserue the Ecclesiasticall Canon, as he had learned and receiued by Tradition. So doth he deliuer his opinion of the foure Euangelistes, and other bookes of Canonically Scripture, and not relying on his owne wit, which was excellent, or learning which was singuler in all manner of languages and matters: That S. AVGVSTINE was of the same minde, may bee gathered out of these wordes of his,* *Contra Faustum*. Of what booke can there be any assurance, if the letters, which the Church propagated by the Apostles, and by such excellencie declared throughout all Nations, doeth teach and holde to be the Apostles, should be vncertaine, whither they be the Apostles or no. So that hee maketh the declaration of the Church descended of the Apostles, to be a sure pillar to rest vpon, for the certaine knowledge of Canonically Scripture and other spirits whatsoever, if they follow not that rule to be rejected; so far is he off from encouraging euerie sheepe of Christs fold, to take that weightie matter vpon himselfe as *M. P.* doth. And what can be more against the most prudent prouidence of the diuine wisdom, than to permit euery one to be a iudge of the bookes of Canonically Scripture. For if all those bookes, and no others should passe currant for Canonically, (which any Christian taking vpon him the spirit of discerning, would censure to be such) then awaie with all the Old Testament, because diuers esteemed it to proceed of some euill spirites, as witnesseth *Freherus** and *Ephiphanius*.* Yea, not onely all the Old must be abrogated, but all the New also, because it hath many false-hoodes mixed with the truth; as some presuming greatly of their spirit & skill in discerning did teach: so testifieth S. AVGVSTINE,* *Cont. Faust.* Some would

* Cap. 11.

* Cap. 19.

* Lib. 35.
cap. 6.

* Lib. 1. ca.
20. 21. 22.

* Heres. 6.6

* Lib. 32.
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haue had but one of the foure Gospells, some fiue, some sixe, some seauen; some rejected all S. PAVLS Epistles: Many, and those of the faithfull did not admit for Canonically some of the other Apostles Epistles, nor the Reuelations. If then the diuine fore-sight of our Saviour had not preuented this most soule inconueniencie by instituting a more certaine meanes of discerning and declaring which bookes were penned by inspiration of the holy Ghost: which not then by leauing it vnto euery mans discretion, he might be thought to haue had but slender care of our saluation, which euery true Christian hart doth abhorre to thinke: and therefore we must needs admit of this most holy and provident Tradition of them from hand to hand: as among the Protestants *Brentius* doth in his *Prologemnis*, & also *Kemnitius*, handling the second kinde of Traditions, in his examination of the counsell of *Trent*; albeit they reject all other Traditions, besides this one.

The two next arguments for Traditions, bee not well propounded by M. P. The third is to be framed thus:

Either all the bookes of holy Scripture containe all needfull doctrine to saluation, or some certaine of them without the rest; not some of them without the rest, for then the other should be superfluous, which no man holdeth: therefore all the bookes of holy Scripture put together, do contayne all necessary instruction. Now then the argument followeth, but some of those bookes of holy Scripture haue bene lost; therefore, some poynts of necessary doctrine contayned in them, are not extant in the written worde, and consequently to be learned by Tradition. M. P. answereth: First supposing some of the bookes to be lost, that all needfull doctrine, which was in them, is in some of the others preserved. But why did he not solve the Argument proposed? were then those bookes superfluous? Doth the Holie Ghost set men to pen needlesse discourses? which this answer supposeth: Therefore he giues a second more shamefull, that none be perished, which is most contrary vnto the plaine Scriptures: * as S. Iohn Chrysostom * 1. Paral. 1. Paral. 9. * where he hath these expresse words: *That many of the Prophetical bookes are lost, may be proued out of the historie of Paralipomenon* (which they translate Cronicles.) Now as for M. P. gesses, that some of them are yet extant, but otherwise called: some were but little rolles of Paper; some prophane and of Philosophie, I holde them not worth the discussing, beeing not much pertinent, and avowed one in word onely, without either any reason or authoritie.

M. P. His fourth objection of the Iewish *Cabala*, is a meere dreame of his owne: our Argument is this; MOSES who was the Pen-man of the Olde Law, committed not all to writing, but deliuered certaine poynts needfull to saluation by Tradition, nor any Law-maker that euer was in any Coun-

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* 1. Paral.
1. Paral. 9.
Hom. 9.
in Mat. Et
Hom. 7. in
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they comprehended al in letters, but established many things by customes, therefore not likelie that our Christian law should be all written.

That Mo s e s did not pen all, thus we prooue. It was as necessarie for women to be deliuered from Originall sinne as men. Circumcision the remedie for men, could not possible be applyed to women, as euery one who knoweth what circumcision is can tell; neither is there any other remedie provided in the written law, to deliuer women from that sinne: Therefore some other remedie for them was deliuered by Tradition.

Item, if the Childe were likely to die, before the eight daie, there was remedie for them, as the most learned doe hold, yet no where written in the Law: Also, many Gentils, during that state of the Old Testament, were saved, as I o b, and in my such like,* according to the opinion of all the auncient Fathers: yet in the Law, or any other part of the Old Testament, it is not written, what they had to beleue, or how they should liue: wherefore, many things needefull to saluation, were then deliuered by Tradition.

To that reason of his; that God in his prouidence should not permitte such a losse of any parte of the Scripture: I answer, that God permitte much euill: Againe, no great losse in that, according to our opinion, who hold that Tradition might preserue what was then lost. Now in steede of m. p. his fift reason for vs of milke and stronge meate, wishing him a Masse of Pappe for his childish proposing of it: I will set downe some authorities out of the written word, in prooffe of Traditions.

* Ioh. 16. 12. Our Sauour said, being at the point of his passiō ** that he had many things to say vnto his Apostles but they could not as then beare them.* * Our Sauour after his resurrection, appeared often vnto his Disciples, speaking with them of the kingdome of God, of which little is written in any of the Euangelists.

* 1. Cor. 11. * I commend you brethren, that you remember me in all things, and keepe the Traditions, euen as I haue deliuered them to you.

* 1 Tim. 5. * O T I M O T H Y, keepe the depositum that is true, which I deliuered thee in
* 2. Tim. 1 keepe, * Hold fast by the holy ghost, the good things committed vnto thee to keepe: which was as S. CHRISOSTOM and THEOPHILACT expounde the true doctrine of CHRIS T, the true sence of holy Scriptures, the right administration of the Sacramentes, and gouernment of the Church: To which alludeeth, that auncient ho'y Mirtir, S. I R E N A E V S, * saying, that the Apostles layd vp in the Catholike Church, as in a rich treasure, all things that belong to the truth.

* 2 Pi. 3. 13 S. I O H N, who was the last of the Apostles left aliue, said, * that hee had many other things to write, not idle or superfluous, but would not commaund them to inke and pen, but referred them to be deliuered by word of mouth.

And to specific for example sake, some two or three poynets of greatest importance; where is it written that our Sauour, the Sonne of God, is *deus deus*, that is, of the same substance with his father? Where is it written, that the Ho'y Ghost proceedeth from the Sonne, aswell as from the Father? Where is it written, that there is a Trinitie, that is three persons reallie distincte in one, and the very same substance? And that there is in our Sauour **CHRIST IESVS**, no person of man, but the substance of God & man, subsisting in the second person of the Trinitie: Be not all and euerie of these principall articles of the Christian faith, and most necessarie to be beleueed of the learned, and yet not one of them in expresse tearmes written in any parte of the holie Bible. Wherefore wee must either admit Traditions, or leaue the highest mysteries of our Christian faith, vnto the discretion and courtesie of euerie wrangler, as shalbe more declared in the argument following.

The sixth and last reason for Traditions: Sundrie places of holy Scriptures be hard to be vnderstood, others doubtfull whether they must be taken liberally or figuratiuely: If then it be put to euerie Christian to take his owne exposition, euerie seuerall sect, will coyne interpretations in fauour of their own opinions: & so shal the word of God, ordayned only to teach vs the trueth, be abused and made an Instrument to confirme all errors. To auoide which inconuenience, considerate men haue recourse vnto the Traditions and auncient Records of the Primitiue Church, receiued from the Apostles, and deliuered to the posteritie, as the true copies of Gods word; see the true Exposition and sense of it, and thereby confute and reject all priuace and new glosses, which agree not with those auncient and holy Comentaries: So that for the vnderstanding of both difficult and doubtfull texts of Scripture, Traditions are most necessarie,

M. P. His answere is, that there is no such neede of them, but in doubtfull places, the Scripture it selfe is the best glosse: If there be obserued; first the analogie of faith, which is the summe of religion, gathered out of the clearest places. Secondly, the circumstance of the place, and the nature and signification of the wordes. Thirdly, the conference of place with place; and concludeth, that the Scripture is falsely tearmed the matter of strife, it being not so of it selfe, but by the abuse of man.

REPLIE.

To begin with his latter words, because I must stand vpon the former: Is the Scripture falsely tearmed matter of strife, because it is not so, of his owne nature? why then, is **CHRIST** truly called the stone of offence or no, to them that beleue not? **S. PETER** sayeth, Yes, No sayeth **M. P.**

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* 1. P^{er} α. 2.

because that commeth not of Christ, but of themselves. But good Sir, Christ is truly tearmed a stone of offence, and the Scripture, matter of strife, albeit there be no cause in them of those faults, but because it so falleth out by the malice of men.

The question is not wherefore it is so called, but whether it be so called or no truly: That which truly is, may bee so called truly: But the Scripture truly is matter of great contention, euery obstinate Heretike vnderstanding them according to his owne fantasie, and therefore may truly be so tearmed, although it bee not the cause of contention in it selfe, but written to take away all contention.

But to the capitall matter; these three rules gathered our of Saint AVGVSTINE, be good directions, whereby sober and sound wits may much profite in studie of diuinitie, if they neglect not other ordinarie helpes of good instructions, and learned Comentaries: But to affirme that euery Christian may by these meanes be enabled to iudge which is the true sense of any doubtfull or hard text is extreame rashnesse and meere folly. S. AVGVSTINE himselfe well conuerfant in these rules, indued with a most happie wit, and yet much bettered with the excellent knowledg of all the liberall Sciences; yet he hauing most diligently studied the Holie Scriptures, for more than thirtie yeares, with the helpe also of the best Comentaries he could get, and counsell of the most excusit; yet he ingeniously confesseth, *That there were more places of Scripture, that after all his studie, he vnderstood not, then which he did vnderstand,* * And shall euery simple man furnished only with *M. P.* his three rules of not twise three lynes be able to dissolue any difficultie in them whatsoeuer. Why doe the *Lutherans* (to omit all former Heretiks) vnderstand them in one sort, the *Caluenists* after an other, The *Anabaptists* a third way, and so of other sects.

* Ep. 119.
cap. 31.

And in our owne Countrey, how commeth it to passe that the Protestants finde one thing in the holy Scriptures, the Puritans almost the cleane contrarie? Why I say is there so great, bitter, and endlesse contention among brothers of the same spirit, about the sense and meaning of Gods word: If euery one might, by the aide of those triuiall notes, readily disclose all difficulties, and assuredly boult out the certaine truth of them; It cannot be but most euident to men of any iudgement, that the Scripture it selfe can neuer end any doubtful controuerisie, without there be admitted some certaine Iudge to declare what is the true meaning of it. And it cannot but redound to the dishonour of our blessed Saviour to say, that he hath left a matter of such importance at randome, and hath not provided for his seruants an assured meane to attaine to the true vnder-

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derstanding of it. If in matters of Temporal justice it should be permitted to every contentious smatterer in the Lawe, to expound and conster the groundes of the Lawe and statutes, as it should seeme fittest in his wisdom, and not be bounde to stande to the sentence and declaration of the Iudge, what iniquitie should not be Lawe, or when should there be any ende of any hard matter; one Lawyer defending one part, an other the other: One counsellor assuring on his certaine knowledge, one partie to haue the right, an other, as certainly auerring, not that, but the contrarie to be Law, both alleading for their warrant some texts of Law: What end and pacification of the parties could be deuised, vnlesse the decision of the controuersie be committed vnto the definitiue sentence of some, who should declare whether counsellor had argued justly and according to the true meaning of the Lawe: none at all, but bloody debate and perpetuall conflict, each persuing to get or keepe by force of armes, that which his learned counsell auouched to be his owne.

To auoyde then such garboyles and intestiue contention, there was neuer yet any Law-maker so simple, but appoynted some gouernour and Iudge, who should see the due obseruation of his Lawes, and determine all doubts that might arise about the letter and exposition of the Law, who is therefore called the quicke and liuely lawe; and shall we Christians thinke that our diuine Law-maker, who in wisdom, care, and prouidence, surmounted all others, more than the heauens do the earth, hath left his golden lawes at randome, to be interpreted as it should seeme best vnto euery one pretending some hidden knowledge from we know not what spirit: no no, It cannot be once imagined without too too great derogation vnto the soueraigne prudence of the Sonne of God.

In the Olde Testament, which was but a state of bondage, and as it were an introduction to the Newe, yet was there one appoynted vnto whome they were commanded to repaire for the resolution of all doubtful cases concerning the Lawe: yea, and bound (werethey vnder paine of death) to stande to his determination; and shall wee bee so simple as to suffer our selues to bee perswaded, that in the glorious state of the Gospell, plotted and framed by the wisdom of God himselte, worse order should bee taken for this high poynte of the true vnderstanding of the Holy Gospel it self, being the life and soule of all the rest.

Giue mee leaue gentle Reader, to stay some-what longer in this matter, because there is nothing of more importance, and it is not handled any where else in all this Booke. Consider then (with your selfe) that our Coelestiall Law-maker gaue his Lawe, not written in Inke and Paper, but in the hearts of his moste faithfull subiectes,

* Jerem. 31
2 Cor. 3.
* 1oh. 16.

endowing them with the blessed spirite of truet h, * and with a moste diligent care of instructing others, that all their posteritie might learne of them all the poynts of Christian doctrine, and giue credit to them as well for the written as vnwritten worde, and more for the true meaning of the worde, than for the word it selfe. These and their true successors be liuely Oracles of the true and liuing God, then must wee consult in all doubtfull questions of Religion, and submit our selues who'ly to their decree. S. PAVL (that vessell of election) may serue vs for a singuler model and patterne of the whole; who hauing receiued the true knowledge of the Gospel frō God, yet went vp to Ierusalem with BARNABY, to conferre with the chiefe Apostles, the Gospel which he preached, least perhaps he might runne in vaine, and had runne, as in expresse wordes he witnesseth himselfe. * Vpon which fact and words of S. PAVL, the ancient Fathers do gather, that the faithfull would not haue giuen any credit vnto the Apostles doctrine, vnlesse by S. PETER and the other Apostles, it had bene first examined and approoued. * Again, when there arose a most dangerous question of Abrogating MOSES Lawe: Was it left to euerie Christian to decide by the written Wordes? Or would many of the faithfull beleuee S. PAVL, that worthie Apostle in the matter? Not so, but vp they went to Ierusalem, to heare what the Pillers of the Church would saye: Where, by the decree of the Apostles in counsell, the controuersie was ended: Which S. PAVL afterward deliuered in his Preaching, commanding all to obserue and keepe the decree and ordinance of the Apostles*. And if it would not be tedious, I could in like maner shew, how in like sort, euery hundreth yeere after, errors and heresies rising by misconstruction of the written Word, they were confuted and rejected, nor by the written Word onely, but by the sentence and declaration of the Apostles, Schollers, and successors.

* Tom. 1
lib. 3. cap. 6
* Lib. 11.
cap. 9

See Cardinall BELLARMIN, * I will onely recorde two noble examples of this recourse vnto Antiquitie, for the true sence of Gods word, The first, out of the Ecclesiasticall Historie, * whereof Saint GREGORY NAZIANZEN and Saint BASIL, two principall lights of the Greeke Church, this is recorded: *They were both noble men, brought vp together at Athens: And afterwarde for thirteene yeeres space, laying aside all profaine bookes, employed their studie, wholie in the holy Scriptures. The sence and true meaning whereof they sought, not out of their owne Iudgements and presumption, (as the Protestants both doe, and teach others to doe) but out of their Predecessors writings and authoritie: namelie, of such as were knowne to haue receiued the rule of vnderstanding from the Traduion of the Apostles:* These be the verie wordes.

The

The other example shall be the principall pillar of the Latine Church, S. AVGVSTINE, who not only exhorteth & aduifeth vs to follow the decree of the auncient Church, if we will not be deceived with the obscuritie of doubtful questions,* but plainly affirmeth, *That he would not beleene the Gospel, if the authoritie of the Church did not mooue him vnto it.* * Which words, are not to be vnderstood as Calvin would haue them: that S. AVGVSTINE had not bene at first a Christian, if by the authoritie of the Church, hee had not bene thereunto perswaded: but that when he was a learned and Iudicious Doctor, and did write against Heretikes; euen then he would not beleene these bookes of the Gospel to haue bene penned by diuine inspiration, and no others, and this to be the true sense of them; vnto the Catholike Church (famous then for antiquitie, generallity, and consent) did tell him, which and what they were: So farre was he off from trusting to his owne skill and judgement in this matter, which notwithstanding was most excellent. This matter is so large, that it requireth a whole question: but being penned vp within the compasse of one objection, I will not dwell any longer in it, but here fold-vp this whole question of Traditions, in the authorities of the auncient Fathers; out of whom, because I haue in answering M. P. and else-where, as occasion serued, cited already many sentences; I will here be brieue.

S. IGNATIVS the Apostles Scholler, doth exhort all Christians, * *To stick fast vnto the Traditions of the Apostles*, some of which he committed to writing. * Euseb. lib. 30. 36.

POLICARPVS, by the authoritie of the Apostles words, which he had receiued from their owne mouthes; confirmed the faith full in trueth, and ouerthrew the Heretikes.*

S. IRENEVS, who imprinted in his heart Apostolicall Traditions, receiued from POLICARP, sayeth, * *If there should be a controuersie about any meane question, ought wee not to runne vnto the most auncient Churches, in the which the Apostles had conuersed, and from them take that which is cleere and perspicuous to define the present question? For what if the Apostles had not written any thing at all, must we not haue followed the order of Traditions, which they deliuered to them to whom they deliuered the Churches?*

ORIGEN teacheth, that the Church receiued from the Apostles by Tradition, to baptize Infants.*

ATHANASIVS sayeth: * *We haue prooued this sentence to haue bene deliuered from hand to hand by Fathers to Fathers: but ye, O new Iewes, and synners of Caiphas, what Auncestors can ye shew of your opinion.*

S. BASIL hath these words: * *We haue the doctrine that is kept and preached in the Church; partly written, and part we haue receiued by Tradition of Sancti. c. 27*

* Lib. cont. Crefcon. cap. 33.
* Cont. ep. fund. c. 5.

* Ibid. lib. 5. cap. 20.

* Rom. 6.

* Lib. de decret. Niceni conc.

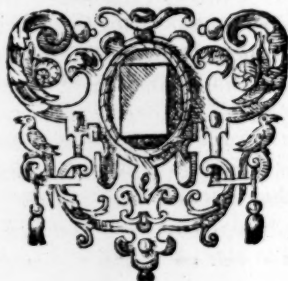
* De Spu. Sancti. c. 27

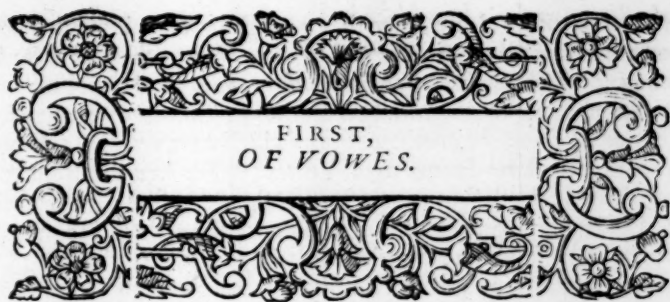
the Apostles in myserie both which be of the same force to godlinesse, and no man opposeth against these, who hath at the least, but meane experience of the Lawes of the Church. See GREGORY NAZIANZ. Orat. i. in Iulian.

Because I haue cited already some of the Latine Auncient Doctors: Insteede of the rest, I will recorde out of them in a worde or two, how olde rotten Heretikes vsed alwaies to reject vnwritten Traditions, and flie wholly vnto the written worde. See the whole booke of TERTVLLIANS prescriptions against Heretikes, which principally handleth this verie poynt. The same doth IRENEVS witnesse of the *Valentinians* and *Marcionis*. * Lib. 3. c. 2. * The *Arrians* common song vnto the Catholikes was, *I will not admit to be read any words that are not written (in the Scriptures)* as witnesseth S. HILARY, in his booke against CONSTANTIVS the Emperour, against whom he alleadgeth the preaching of the Apostles, and the authoritie of the auncient Bishops, expressed in his lively colours.

S. AVGVSTINE, some thousand two hundred yeeres agoe, recordeth the very forme of arguing, which the Protestants vse now-a-daies, in the person of *Maximinus* an *Arrian* in his first booke against him in the beginning. *If thou shalt (saith this Heretike) bring any thing out of the Scriptures which is common to all, wee must needs heere thee, but these wordes which are without the Scriptures are in no sorte to bee received of vs: when as the Lorde himselfe hath admonished vs, and said: in vaine doe they worship me, teaching commandements and precepts of men.* How S. AVGVSTINE opposed against them vnwritten Traditions, hath ben afore declared. The like doth * Hom. 62 S. BERNARD affirme of certaine Heretikes of his time, called * Apostolici. Cantica.

So that most truly it may be concluded, that euen as we Catholikes haue learned of the Apostles and auncient Fathers, our noble progenitors, to stand fast and hold the Traditions which we haue receiued by worde of mouth, aswell as that which is written: Euen so the Protestants haue receiued as it were from hand to hand, of their ignoble predecessors, old condemned Heretikes, to reject all Traditions, and to flie vnto the only Scriptures.





FIRST,
OF VOWES.

M. PERK. pag. 151. *Is verie intricate and tedious in deliuering his opinion concerning Vowes: I will in as good order as I can, briefly correct his errors herein.*

OVR CONSENTS.



N This passage (which hee intitlesh of our consents) he rangeth many things, wherein we differ much; as first, in the definition of a Vowe, which he defineth thus: *A Vowe is a promise made to God, touching some duety to be performed to him.* This definition commeth too short of a Vow, and agreeth vnto all other covenants made betweene God & man, and so ADAMS acceptance not to eate of the forbidden fruite should be a Vowe: and NOEs buylding of the Arke: and briefly, euery acceptance and promise to fulfill any of Gods commandements; and consequently, euery breach of them must needs be two seuerall finnes; the one of disobedience in such a precept, the other of infidelitie, by breaking our Vowe. All which absurdities, necessarily followe of M. P. his definition, and be things ynheard of either in holy Scriptures, or among the auncient Holy Fathers, proceeding onely out of the drossie of their owne deuises: and therefore, with as great facilitie to be denyed of vs, as they doe with audacitie avouch them. To make vp then the definition, we must adde, that the promise to God be of some better good proceeding from our owne free choyse and libertie: so that no Vowe is made without a mans free choyse to bynde himselfe, ouer and besides all other necessarie bondes: which to bee of, the nature of a Vowe wee gather first out of holie Scriptures. * *If thou make a Vowe bee not slowe* * Deut. 23
to performe it: *but if thou wilt not promise, thou shalt bee without sinne.*

What can be more cleare, then that a man may choose whether he will
 * 1. Cor. 7 Vowe or no? which is confirmed in S. PAUL: *He that decreeth in his hart,*
not hauing necessitie, but hauing power ouer his owne will, &c. So that this li-
 bertie to promise, or not to promise, is of the substance of a Vowe, and that
 if he list not to Vowe, he doeth not sinne: which were verie false, if the ac-
 ceptance of necessarie duties were Vowes. For hee that refuseth to
 accepte them, doeth sinne: as if a man should refuse to performe a-
 ny of Gods commandementes. Hence it followeth moste manifest-
 ly, that the promise which we make to God in Baptisme, of keeping Gods
 commandements, is no Vowe, if a Vowe be taken properly: because it ly-
 eth not in vs to refuse it, without we will withall, refuse the grace of Bap-
 tisme, and remaine in the state of demnation. And M. P. affirming it to be a
 Vowe, and often repeating it, doth not once confirme it with any shadow
 of prooffe, but takes that for granted, which he knowes we do deny flatlie.

The second poynt of our supposed consent is, that Vowes were
 part of Gods worship in MOSES Law, but are not so in the Gospel. For
 we also denie, M. P. prooues his assertion thus. Vowes belong to the Ce-
 remonies of MOSES Lawe, but all those Ceremonies are abolished in
 Christs Passion.

ANSWER.

That Vowes in themselves were no part of the Ceremonies of
 Law, but true parts of the worship of God in all estates; as in
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 leth againe in the first poynt of our difference, where it shall be
 Thirdly hee saith, that speciall Vowes may be made in the New Law
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 selues to prayer, or studie of holy Scripture, and such like: but many rules
 must then be obserued: that we Vowe an honest thing agreeable to Gods
 word: this we allowe. Secondly, that it be so made, that it may stand with
 Christian libertie: that is, that it make not such thinges necessarie in
 conscience, which Christian religion leaues at libertie: This rule of his is
 flatrepugnant to the nature of a Vowe, & contrarie to himself. For he saith
 a little before; that a Christian may Vowe Fasting, Prayer, almes-deedes.
 I then demaunde, hauing Vowed these things; is he not bounde to
 performe them? Yes, or else hee breakes his Vowe, with which God is
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* Deut. 23
 * Eccles. 50

wrote the contrarie.

His other rules, that a Vowe be made with good deliberation, & with consent of our Superiours; and not onely of things possible, but also of the better sorte, wee allowe, for they are taken out of our Doctors: See *S. Thom.* *

* *Quest. 83*

Now to the poynts indifferenc.

First, the Church of Rome (saith M. P.) teacheth, that in the New Testament, we are as much bound to make Vowes, as was the Church of the Iewes, we say no; Considering that the Ceremoniall Law is now abolished, and we haue onely two Ceremonies by commandement to be observed for parts of Gods worship: Baptisme, and the Supper of the Lorde.

ANSWERE.

is not your Holie-day seruice (which you call diuine seruice) a Gods worship in your owne opinions? Can a publike assembly honor God by prayer and thanksgiuing? with externall cereplace, apparrell, kneeling, standing and sitting, be no parte? In your irreligious Congregations, assembled together and his Catholike Church, be it so. But admitting as you to be good; it could not truly be denyed to be long vnto God. But to the matter of difference, you grow very careports of our doctrine: for we hold that neither in the Olde, any man is bounde to Vowe, but that it is and euer was a and no commandement, neuerthelesse, a thing of great deuotion perfection in both states, intrinsecallie belonging and much furthering the true worshippe of almightie God, which wee prooue in this sorte. In a Vowe are two thinges; the one is the good which is Vowed, called the naturall parte: as for example, Fasting, &c. The other, the promise it selfe made to God, which is the forme; the materiall parts doe belong vnto their seuerall vertues: but this promise and performance of it be substantiall parts of Gods worship. For by promising of any good thing vnto God, we acknowledge & professe that God is the soueraigne goodnesse it selfe, and taketh great pleasure in all good purposes and determinations: therefore, to honour and worship him, wee make that good promise againe. In performing that good seruice of God, we testifie, that hee is most majesticall, reuerend, and dreadfull. And consequently, that all promises made to him, are to be accomplished most diligently, and without delay, wherein we honour and worship him, as contrarie wise they doe much dishonour him who breake with him, as if he were of no better ac-

- account then to be so deluded. This thing in it selfe is so certaine and cleere, that he who denyes it, must needs either be ignorant in the nature of a Vowe, or not know wherein the true worship of God consisteth: for according vnto the holy Scriptures it selfe, all good deeds done to the glorie of God, be acts of the true worship of God. And S. ANNE * did worship God, by fasting and prayer: And * almes bestowed on Gods prisoners, is called a sacrifice pleasing and acceptable to God: And it is said, * to be a pure religion before God, to visite Orphanes and widdowes: It then all other vertuous duties done to the glorie of God, be parts of his true worship; much more Vowes, which by special promise dedicate a good deed to Gods honour: they then being of their own nature, special parts of his true worship of God: it followeth necessarie, that at all times they were and may be used to the true worship of God: that they were in practise before Moses Law is euident, by that Vowe which IACOB made*, of setting vp a stone, which should be called the house of God, and of paying the tithes of all his goodes. Out of which Vowe, wee also gather, that for agreeable, any kinde of good seruice offered vnto him in deuotion: albeit he hath not commaunded it, for no such Vowe there Vowed was commaunded him, but hee thought that it would bee well taken by God, which was offered to his greater honour, hee Vowed it, and is in holy Scriptures commended for it.
- * Colos. 2. Again, that when S. PAVL* seemeth to disallowe vnto vs, he must be vnderstood to speake either of irreligious, or foolish things, promised to God, which do not properly belong to the furthering forth of his honour.

- Now that Vowes should bee frequented in the state of the Gospell, besides the euidence of S. PAVLS Vowe*, and diuerse other such like the Prophet ESAI did foretel, in these words: * *They shall worship him with sacrifice and gifts, and they shall Vowe Vowes vnto our Lord and performe them.* To which M. P. answereth, first, that by such ceremonial worship as then was in vse, the Prophet doth expresse the spiritual worship of the New Testament. This exposition is voluntarie and nothing proper: For what is more wilde and absurde, than (to declare that Christians shall make no Vowes) to say that they shall make Vowes, as though one contrarie were fit or would serue to expresse the other. This exposition being very vnnecessary, M. P. adjoyneth a second, that in the New Testament, wee haue Vowes of Morall and Euangelicall duties, but such are not any parte of Gods worshippe: so that first you shall haue no Vowes at all: Secondly, the winde being changed, you shall haue them, but as no parts of Gods

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Gods worship, as though Morrall and Euangelicall duties vndertaken and performed to Gods greater glorie be not the verie synewes and substance of his seruice and worship.

Againe sayth *M. P.* they alleadge for Euangelicall Vowes: * *Vow vnto God and paye it:* *M. P.* his aunswere is, that this bindes the Iewes, hee would haue you vnderstande not the Christians. Wee saye; that it is no commaundement to either of them, but an exhortation, aswell to the one as to the other. First, because good Vowes doe tende to the greater glorie of God in all states: (as hath bene prooued before) Secondly, for that the Prophet in the next verse, yeelding the reason why wee must paye our Vowes, sayeth, *That hee vnto whome wee haue Vowed is terrible vnto the Kings of the earth;* And therefore most likely that such Vowes he spake of there, may be made of any sort of men inhabiting the earth.

Thirdly, because the auncient Fathers take it to extende vnto vs, as well as vnto the Iewes; let one Saincte AVGVSTINE Comentarie vppon this Psalme 75. *Because we haue handes* (sayeth hee) *peradventure thou who wast willing becomest not Vowe: but marke what the Psalme saide vnto thee: Doe not Vowe, but Vowe and paye it: wilt thou not Vowe? thou shalt haue Vowed, but not haue fulfilled it, naye rather doe thou bee of thine owne promise, the other shall be performed by the Lord.* He then tooke these wordes to belong vnto his Auditours Iewes.

In this place, hee doth highlie commende Christians for Vowes of Chastitie, some Hospitalitie, some Pouertie: But because conuocates being set together, each doe more liuelie appeare in his kinde: Let vs with this Exposition, compare *M. Perk.* his Comentarie vppon this place: who sayeth, that the Prophet speaketh of Vowes, of Prayer and thanksgiuing: For so (sayth *M. Perk.*) doeth hee expounde himselfe, * *My Vowes are vpon mee, I will offer prayes vnto G O D:* Well ayined I warrant you; The Psalme fiftie sixe, written first, is the Exposition of the Psalme seauentie fise, which was conceited and vttered after: Againe, in the Psalme seauentie fise, DAVID speaketh to others: in the other hee speaketh of himselfe: Thirdly, the Prophets words in Psalme fiftie sixe, confirme rather that which he taught before, that all considerate Vowes are prayes and parts of Gods worshippe, or as the wordes doe more literallie sounde, because his Vowes, that is, his prayers and desires were by God accomplished, therefore hee would prayse and thanke him.

* Psal. 56.
12.

Let

* 1. Cor. 7 What can be more cleare, then that a man may choose whether he will Vowe or no? which is confirmed in S. PAUL: *He that decreeth in his hart, not hauing necessitie, but hauing power ouer his owne will, &c.* So that this libertie to promise, or not to promise, is of the substance of a Vowe, and that if he list not to Vowe, he doeth not sinne: which were verie false, if the acceptance of necessarie duties were Vowes. For hee that refuseth to accepte them, doeth sinne: as if a man should refuse to performe any of Gods commandementes. Hence it followeth moste manifestly, that the promise which we make to God in Baptisme, of keeping Gods commandements, is no Vowe, if a Vowe be taken properly: because it lyeth not in vs to refuse it, without we will withall, refuse the grace of Baptisme, and remaine in the state of damnation. And M. P. affirming it to be a Vowe; and often repeating it, doth not once confirme it with any shadow of prooffe, but takes that for granted, which he knowes we do deny flatlie.

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ANSWER.

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* Dent. 23
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* *Quest. 88*

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ANSW E R E.

What, is not your Holie-day seruice (which you call diuine seruice) any part of Gods worship in your owne opinions? Can a publike assembly instituted to honor God by prayer and thankgiuing? with externall ceremonie of time, place, apparrell, kneeling, standing and sitting, be no parte of Gods worship? In your irreligious Congregations, assembled together against CHRIST and his Catholike Church, be it so. But admitting as you do, your seruice to be good; it could not truely be denyed to be long vnto the worship of God. But to the matter of difference, you grow very carelesse in your reports of our doctrine: for we hold that neither in the Olde nor New law, any man is bounde to Vowe, but that it is and euer was a counsell, and no commandement, neuerthelesse, a thing of great deuotion and perfection in both states, intrinsecallie belonging and much furthering the true worshippe of almightie God, which wee prooue in this sorte. In a Vowe are two things; the one is the good which is Vowed, called the naturall parte: as for example, Fasting, &c. The other, the promise it selfe made to God, which is the forme; the materiall parts doe belong vnto their seuerall vertues: but this promise and performance of it be substantiall parts of Gods worship. For by promising of any good thing vnto God, we acknowledge & professe that God is the soueraigne goodnesse it selfe, and taketh great pleasure in all good purposes and determinations: therefore, to honour and worship him, wee make that good promise againe, In performing that good seruice of God, we testifie, that hee is most majesticall, reuerend, and dreadfull. And consequently, that all promises made to him, are to be accomplished most diligently, and without delay, wherein we honour and worship him, as contrarie wise they doe much dishonour him who breake with him, as if he were of no better account

- account then to be so deluded. This thing in it selfe is so certaine and cleere, that he who denyes it, must needs either be ignorant in the nature of a Vowe, or not know wherein the true worship of God consisteth: for according vnto the holy Scriptures it selfe, all good deeds done to the glorie of God, be acts of the true worship of God. And S. ANNE * did *worship God, by fasting and prayer*: And * almes bestowed on Gods prisoners, is called a *sacrifice pleasing and acceptable to God*: And it is said, * *to be a pure religion before God, to visite Orphanes and widdowes*: If then all other vertuous duties done to the glorie of God, be parts of his true worship; much more Vowes, which by special promise dedicate a good deed to Gods honour: they then being of their own nature, special parts of his true worship of God: it followeth necessarie, that at all times they were and may be used to the true worship of God: that they were in practise before Moses Law is euident, by that Vowe which IACOB made*, of setting vp a stone, which should be called the house of God, and of paying the tenths of all his goodes. Out of which Vowe, wee also gather, that God holdeth for agreeable, any kinde of good seruice offered vnto him out of our owne deuotion: albeit he hath not commaunded it, for no such thing as IACOB there Vowed was commaunded him, but hee being well assured that it would bee well taken by God, which was offered of good will, to his greater honour, hee Vowed it, and is in holy Scripture commended for it.
- * Colof. 2. Againe, that when S. PAVL* seemeth to disallowe voluntarie worship, he must be vnderstood to speake either of ironious, or of friuolous and foolish things, promised to God, which do not properlie serue to the setting forth of his honour.

- Now that Vowes should bee frequented in the state of the Gospel, besides the euidence of S. PAVLS Vowe*, and diuerse other such like the
- * Act. 18. Prophet ESAIY did foretel, in these words: * *They shall worship him with sacrifice and gifts, and they shall Vowe Vowes vnto our Lord and performe them.* To which M. P. answereth, first, that by such ceremonial worship as then was in vse, the Prophet doth expresse the spiritual worship of the New Testament. This exposition is voluntarie and nothing proper: For what is more wilde and absurde, than (to declare that Christians shall make no Vowes) to say that they shall make Vowes, as though one contrarie were fit or would serue to expresse the other. This exposition being very vnmeet, M. P. adjoyneth a second, that in the New Testament, wee haue Vowes of Morall and Euangelicall duties, but such are not any parte of Gods worshippe: so that first you shall haue no Vowes at all: Secondly, the winde being changed, you shall haue them, but as no parts of

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Gods worship, as though Morrall and Euangelicall duties vnderaken and performed to Gods greater glorie be not the verie synewes aud substance of his seruice and worship.

Againe sayth *M. P.* they alleadge for Euangelicall Vowes: * *Vow vnto God and paye it:* *M. P.* his aunfwere is, that this bindes the Iewes, hee would haue you vnderstande nor the Christians. Wee saye; that it is no commaundement to either of them, but an exhortation, aswell to the one as to the other. First, because good Vowes doe tende to the greater glorie of God in all states: (as hath bene proued before) Secondly, for that the Prophet in the next verse, yeelding the reason why wee must paye our Vowes, sayeth, *That hee vnto whome wee haue Vowed is terrible vnto the Kings of the earth;* And therefore most likely that such Vowes he spake of there, may be made of any sort of men inhabiting the earth.

Thirdly, because the auncient Fathers take it to extende vnto vs Christians, as well as vnto the Iewes; let one Saincte AVGVSTINVS serue in his Comentarie vpon this Psalme 75. *Because wee haue handled those thinges (sayeth hee) peradventure thou who wast willing before, but now wilt not Vowe: but marke what the Psalme saide vnto thee: It sayeth not, Doe not Vowe, but Vowe and paye it: wilt thou not Vowe? Therefore wouldest haue Vowed, but not haue fulfilled it, naye rather doeth: Let the one bee of thine owne promise, the other shall be performed by the helpe of God:* Hee then tooke these wordes to belong vnto his Auditours who were no Iewes.

In the same place, hee doth highlie commende Christians for Vowing, some Chastitie, some Hospitalitie, some Pouertie: But because contraries being set together, each doe more liuelie appeare in his kinde: Let vs with this Exposition, compare *M. Perk.* his Comentarie vpon this place: who sayeth, that the Prophet speaketh of Vowes, or Prayer and thanksgiuing: For so (sayth *M. Perk.*) doeth hee expounde himselfe, * *My Vowes are vpon mee, I will offer prayes vnto G O D:* Well ayimed I warrant you; The Psalme fiftie sixe, written first, is the Exposition of the Psalme seauentie siue, which was conceited and vttered after: Againe, in the Psalme seauentie siue, DAVID speaketh to others: in the other hee speaketh of himselfe: Thirdly, the Prophets words in Psalme fiftie sixe, confirme rather that which he taught before, that all considerate Vowes are prayes and parts of Gods worshippe, or as the wordes doe more literallie sounde, because his Vowes, that is, his prayers and desires were by God accomplished, therefore hee would praye and thanke him.

* Psal. 75

* Psal. 56.
12.

Let

Let vs now come vnto the second poynt, wherein wee dissent: They (saith M. P.) hold Vowes made of things not commanded, as of Fasting, Prayer, &c. to be parts of Gods worship; and that they tende vnto a state of perfection. We say flatly no; holding that lawfull Vowes be stayes and props of Gods worship, but not the worship it selfe: this is long since confuted. But here M. P. setteth vp a rotten prop or two, to vp-hold his ruinous building, saying, S. PAVL sayth plainly, * *Bodely exercise profiteth litle, but godlines profiteth much.* Where are you good Sir? We treat here of Vowes, which are formallie actions of the minde: what do you now about bodely exercises? Vowes are principall parts of that godlines, which is so profitable. And if by bodely exercise, Fasting, and other corporall paine or labour be vnderstood, then we say, that such things of themselves would profite litle; but our being directed to the chastising of the rebellious flesh, to the end we may lesse offend, & better serue God, then they may much profite vs. But let vs here M. P. his second reason against such Vowes. Gods kingdome standeth not in outward things, and therefore his worship standeth not in outward things.

ANSWERE.

Gods kingdome in it selfe standeth not in outward things, and as it is in vs also, it doth consist chiefly in inward worshippe, by faith, hope, charitie, and religion, in whose kingdome Vowes hold a honorable ranke: but a great part of this worship among vs, dependes of outward things; for be not the two onely parts of Gods worship among Protestants (as M. P. sayeth in this question) *Baptisme* and our *Lords Supper*, both which partly consist in outwardly, both speaking and doing. And is not faith (which is the roote of all Christian Religion) gotten by outwarde preaching and hearing? But it would wearie a willing man to trayle after all M. P. his impertinent errors: Let vs then at length come vnto the principall poynt in controuersie. Catholikes (saith he) maintaine such Vowes to be made as are not agreeable to the rules afore-named. The first is, that of Continencie, whereby a man promiseth to God to keepe chastity in a single life, that is, out of the state of Wedlocke. This kinde of Vowe, is flat against the word of God, as he sayeth, which he proueth first out of S. PAVL, *If they can not containe, then let them Marrie*: True, if they haue not Vowed Chastitie before, as the common Christians of Corinth, (to whom S. PAUL there speaketh) had not. For such, if they can not liue otherwise chastelie, it is better they marrie then be burned, that is, defiled with incontinencie. But to them who had Vowed chastitie before, S. PAVL, writeth in another stile, *That if they but desire to marrie, they incurre damnation*, * because

* 1. Tim. 4

* 1. Cor. 7

* 1. Tim. 5

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OF VOWES.

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they haue made frustrate and broken their former faith and promise made vnto God of their chastitie: So that this first text is a Furlong wide at the least from the marke.

The second is much like: * *It is a doctrine of deuils, to forbid to marrie:* truth, * 1.Tim. 4. if one should hold mariage in it selfe to be wicked, & therefore condemne it in all sorts of persons, as *Mountanus*, & the Manichees did. But we haue a more reuerende opinion of marriage, than the Protestants themselves. For we with the Apostle * hold it to be a great Sacrament: they, that it is a morall contract onely. Notwithstanding, we maintaine, that such persons, who being of ripe yeeres, haue aduisedly Vowed chastitie, may not marrie; not because marriage is not honorable, but for that they haue solemnly promised to God the contrarie: which we also hold to be better, than if he had married. And so to vse S. A V G V S T I N E S words, *He forbiddeth to marrie, who sayeth it to be euill, but not he who before this good thing, preferreth a better.* And a little after, you see (saith he) that there is great difference betwene perswasion to Virginitie, by preferring the greater good before the lesser, and forbidding to marrie, by accusing lying together for issue. The first is, the doctrine of the Apostles, which we teach, the latter only of deuils*.

Lib. 3. cont
Faust. Ma-
nich. cap. 6.
* Heb. 13. 4

M. P. His third and last text is, * *Marriage is honorable among all, and the bed undefiled.* The strength of this placeth a double corruption of the text: For this verbe (*is*) is not in the text, nor cannot be the course of the Apostles speech, requiring a verbe of the Imperatiue Moode, as both the sentences before and after do conuince.

Againe, if you will haue the Apostle saye, that Marriage is honorable among all men; wee must also needes take him to say, that the bedde is also vndefiled among all, which was not true. Also, that their conuersation was without couetousnesse, &c. For there is no reason why this word (*is*) should be ioyned with the one more than with the other. And nothing but passion doth cause them to make the middle sentence an affirmatiue, when they turne both the other into exhortations.

The second corruption is in these words (*among all*) when they should translate (*in all*) and the adiectiue: being put without a substantiue, must in true construction haue this worde (*things*) joyned with it, and not (*men*), wherefore the text being sincerelie put into English, it would carrie no colour of their error: For the Apostles saying is: *Let Marriage be honorable in all things, and the bed undefiled:* Here is no willing of any man to marrie, but onely a commandement to them that be married to keepe honestie in marriage, to keepe (as he else where sayeth) their vessels in sanctification, and not in dishonour, and then shall their marriage be honorable in all things, that is, in all poynts appertaining to Matrimony:

So

2 Tim. 6. 1

So that now you see that *M. P.* is not able to bring any one place out of Scripture to disprooue the Vowe of chastitie; the Scripture being so barren for him, he shall belike recompence it with the abundant testimonie of antiquitie, in fauour of his cause: but oh vnhappy chance, he hath cleane forgotten in this question the recorde of the auncient Church: What was there not one Father? who with some one broken fragment of a sentence or other, would releue you in this your combat against the Vowe of Chastitie? I will helpe you to one, but I feare me, you will scarce thanke me for my paines: It is such a one, as is neither holy nor father, but the auncient Christian Epicure IOVINIAN, who as S. AVGVSTINE hath recorded: * and S. IEROM * did hold that Virginitie of professed persons, men and women was no better then the continencie of the married: So that many professed Virgins beleueing him did marrie, yet himselte did not marrie, as Fryer *Luther* did; not because hee thought chastitie should be rewarded in the life to come, with a greater crowne of glorie; but because it was fit for the present necessitie, to auoyde the troubles of marriage; see iust the verie opinion of *M. P.* and our Protestants. But this helpe saith S. AVGVSTINE in the same place, was quickly suppressed and extinguished; it was not able to deceiue any one of the Prieistes: And in an other place * thus he speaketh of IOVINIAN: *Holy Church most faithfully and valiantly resisted this monster*: So that no maruaile, if that *M. P.* could finde small reliefe in antiquitie for this his assertion, which the best of them esteemed no better than a monstrous sacrilegious heresie. But *M. P.* hath an argument that shall neuerthelesse demonstrate the Vowe of perpetuall chastitie to be intollerable. For (sayth he) this Vowe is not in the power of him that Voweth: for, continencie is the gifte of God, who giueth it not vnto all, but vnto whom he will, when he will, and as long as he will: And if wee object that by prayer and fasting, the gift of continencie may be obtained of God: he aunswereth that it cannot, because it is not necessarie to saluation: We reple, that it is necessarie for all them that haue Vowed chastitie: And be it so, that God giueth it not vnto all, yet doth he certainly giue it to some, for otherwise they cannot keepe their Vowes, but to the dishonour of God, and to their owne damnation should breake them.

And wee onely teach, that some such who haue Vowed chastitie, could keepe it, so that the argument is verie childish and too too weake to lead any wise man away from the holy and auncient Doctrine of the Church. But to the further confirmation of this poynt, let vs heare what the holy Fathers teach touching the possibilitie of this Vowe.

TERIVLLIAN neere the ende, expounding these wordes *: *Hee*

* Here 882
ad Quod
vult.
* Lib. 1.
cont. Ioui.

* Lib. 2 re-
act 21.

* Lib. de
monog.

that can take, let him take. * Choose (sayeth hee) that which is good * Mat: 19.
if thou saye thou canst not, it is because thou wilt not, for that thou mightest
if thou wouldst, he doth declare who hath left both to thy choyse.

ORIGEN vpon the same place, * Hee that will take this worde that * Mat: 19.
is set downe of chastitie, let him praye for it, beleeuing him that saide, aske
and it shall bee giuen you, and hee shall receiue it; which doeth plainelie
confute *Maist. Perk.* Who sayeth, that although wee aske neuer
so much, wee can not obtayne this gift: with ORIGEN agreeth Sainct
IEROM vpon the same place, who sayeth, *It is giuen vnto them vho
haue requested it: who haue desired it, and trauayled that they might receiue it.*

The same Song chanteth GREGORIE NAZIANZ, which is of three
kindes of Eunuchs.

* Ora: 3^r.

Saint CHRYSOSTOME sayeth, it is possible to all them who make
choyse of it: and further addeth, that our Sauour CHRIST himselte
doeth prooue it there after this sorte: *Thinke with thy selfe if thou haddest
bene by nature an Eunuch, or by the malice of men made one, what wouldest
thou then haue done, when thou shouldest both haue bene deprived of
thou pleasure, and yet not haue had any recompence for thy paine. There-
fore thanke GOD, because thou shalt haue a great rewarde, and a glos-
sing Crowne, if thou line so as they must doe without any reuarde: yet
(sayeth hee) thou mayest doe it more easelie, safelie, and pleasantlie, both,
because thou art fortified with hope of recompence, and also comforted with
a vertuous conscience.*

Wee will wrappe vp this poynte with Saint AVGVSTINE, who
directlie confuteth *M. Perk.* by many reasons and examples: *Lib. 2.
De adulterinis coniug. cap. 12. Et de bono viduit. cap. 20.*

And vpon the Psalme, an hundreth thirtie teauen, he yeeldeth an o-
ther reason, why God will more reallie asist them, saying: *Hee that ex-
horteth thee to Vowe, vwill helpe thee to fulfill it.* All which heauenly Do-
ctrine, because it is spirituallie judged, (as the Apostle speaketh) the
Carnall man cannot vnderstande: And therefore *M. P.* being per-
swaded that few can liue chastly except they marrie, avoucheth that
this Vowe, doeth bring forth innumerable abominations in the
Worlde: Not the hundreth part, so manie as the fleshlie Heretikes
imagine, and out of flying and lying tales reporte and bruite abroade:
Naie, I dare affirme, that let the authentickall Recordes of our Realme
bee well perused, and you shall finde more lewde filthie Lecherie, to
haue bene practised by Ministers and their Wives this last age, than was
in a thousand yeare before, by all the Catholike Priestes and Religious
persons of the Land.

This

This may serue for a reproofe of al that M. P. objecteth against the Vowe of chastity: afterward, the man would som what reason the matter by shewing howe hee condemneth not chastitie: yet sayeth, that Marriage is better than it, in two respects, If IOVINIAN was reputed by the learnedst an holiest Fathers (a Christian Epicure and a Monister) because he durst make marriage equall with Virginitie: What shall this man be who sayeth it is better? His reasons are so childish, that by the like you may proue, durt to be better then gold: wherefore I will not stand vpon them.

He neuerthelesse afterwarde concludeth, that one may purpose constantly with himselfe to leade a single life, but so as he may change vpon occasion, and this to be a counsell of expedience, but not of perfection.

Lastly, that if any hauing the gifte of continencie doe Vowe, and afterwarde Marrie (the gift remayning) they haue sinned, which is flat against his owne second rule, which prohibites vs to leese our libertie, and to make any thing vnlawfull in conscience, which Christian religion leaueth at libertie.

Now libertie supposeth M. P. his default, who was accustomed to rehearse, although many times vntowardly, yet lightly alwaies some reasons for the Catholike partie; which in this question he hath wholly omitted. I wil briefly prooue by an argument or two, that it is both lawful & verie commendable for men and women of ripe yeeres; and consideration hauing wel tryed their own aptnesse, to Vow virginitie; if by good inspirations, they be thereunto inwardly called. My first reason is this, that which is more pleasant and grateful vnto God, may verie well be Vowed to him, but Virginitie is more acceptable to God than Marriage. The first proposition is manifest, and hath no other exception against it, but that which before is confuted, to wit, if we be able to performe it. The second is denyed by them, which we prooue in expresse tearmes out of S. PAUL.

* 1. Cor. 7.

* Eia. 56.

* Cap. 3.

* Reuelat.

14.

** He that ioyneth his Virgin doth well, but he that ioyneth her not, doth better: and againe of Widdowes: * They shall be more happie by S. PAUL's iudgement, if they remaine unmarried: This may be confirmed out of EISAIE Where God promisseth the Eunuch that holdeth greatly of the thing that pleaseth him, that he will giue him in his household, and within his walles a better heritage and name, than if they had bene called sonnes and daughters. I meane (saith God) giue them an euertlasting name. And also, out of the booke of Wisdome, * Blesse vs the Eunuch which hath wrought no vnrighthousnesse. For vnto him shall be giuen the speciall gift of faith, and the most acceptable portion in our Lords Temple, for glorious is the fruit of God: Which is all plainly taught in the Reuelations, * Where it is said, that no man can say that song but 144000, and the cause is set downe, These be they which*

have not bene defiled with women, for they are Virgins. To these latter places, M. P. answereth pag. 241. that to the Eunuch is promised a greater reward; but, not because of his chastitie, but because he keepeth the Lords Saboth and covenant. But this is saide vniaduisedlie; for to all others that keepe Gods commandements, shall be giuen a heauenly reward: but why shall they haue a better heritage, and more acceptable portion than others, but because of their speciall prerogative of chastitie.

M. P. then answereth otherwise here; that the single life is better and more happie, because it is freer from common cares of this life, and yeeldeth vs more bodelie ease and libertie to serue God. But 1200. yeares agoe S. AVGVSTINE of set purpose confuted this error in fundrie places of his learned workes, speciallie in his Treatise, *De virginitate*, in these chapters, 13. 23. 24. 25. Where he accounteth him no Christian that doeth contradict, CHRIST promising the kingdome of heauen to Eunuchs. *

* Mat 19

And in the 25. Chapter more vehemently exclaiming: *O impious blindness, why dost thou casill and seeke shifts: why dost thou promise temporal commoditie onely to the chaste and continent: when God sayth*, I will giue them an*

* Eccl 16.

everlasting name: And if thou wouldest perhaps take this everlasting, for a thing of long continuance: I adde, inculcate, and often repeale, that it shall neuer haue end. What wouldest thou more? This eternall name, what soeuer it be, signifyeth a certaine peculiar and excellent glorie, which shall not be common to many, albeit they be placed in the same kingdome, &c. Which in the 29. Chapter he confirmeth out of that place of the Apocalips, cited aboue in these wordes:

The rest of the faithfull shall see you, and not enuie your estate, but ioye in it, and so be partaker of that in you which they haue not in themselves: For the new song which is proper vnto you they cannot sing, but shall heare it, and bee delighted with your so excellent a blessednesse: but you, because you shall both sing and heare it, shall more happilie reioyce and raigne more pleasantly. Which may be also confirmed out of the Apostles in the same place: where he assureth that

the single life is better for the seruice of God, saying; that a woman vnmurried and a Virgin, thinke of the things which belong vnto our Lord; how she may please God, and be holy both in body and spirite. And our blessed Sauiour teacheth, * That some become Eunuches for the kingdome of heauen: * which, to bee taken there properlie for the reward in heauen. S. AVGVSTINE, (with the rest of the Fathers) teacheth:

* Mat. 19

What could be spoken more truly or more perspicuously? CHRIST sayth, the truer sayeth the Wisdome of God affirmeth them to geld themselves for the kingdome of heauen, who doe of a godlie determination refrayne from marriage:

* De virginitate cap. 23.

And contrariwise, humane vannie doth contend by impious temerity that they who do so, do it to auoyde the necessarie troubles of Matrimanie, and that in the

kingdome of heauen, they shall haue no more than other men. Secondly, at the
 * Tim. 1. Protestants doctrine for marriage, and against Vowes, is notably confuted by S. PAVL, * where he sayeth: That *there were then certaine Widdowes, who when they waxed wanton against CHRIST, would marrie, hauning*
 * De sanct. damnation (sayeth hee) *because they made voyde and cast awaie their first*
 virg. ca. 23. *faub:* which was as Saint AVGVSTINE * and the rest of the Fathers expounde it, they had Vowed continencie, but would not performe it.

Now these young Widdowes (if the Protestants doctrine were true) not hauing the gift of continencie, did verie well to marrie, and were in no sorte bounde to keepe their Vowes, which was not in their power: But the Apostle doeth not acquit them of their Vowe, but teacheth that they were bounde to keepe it; in that hee pronounceth damnation to them if they marrie.

Thirdlie, the example of our heauenly Sauour, who would neuer marrie: and of the blessed Virgin S. MARY, who * Vowed perpetuall virginity. And of the glorious Apostles, as who S. IEROME witnesseth, * were in parte Virgins; and all after their following of Christ, abstayned from the companie of their Wiues. And of the beste Christians in the purest antiquitie, who as IUSTINVS, one of the auncientest Greeke authors among Christians: And TERTULLIAN his peere among the Latines, do testifie, * did liue perpetuall Virgins.

Out of these examples, wee frame this Argument.

Our Captaines and ring-leaders, who knew well which was the beste way; and whose examples wee are to followe as neere as wee can, Vowing Virginitie: wee must needs esteeme that state for more perfect, speciallie, when as the single man careth onely how to please God, that to be holie in bodie and minde (as the Apostle writes) when as the married are choked with cares of this worlde. And vnesse a man had made a league with hell, or were as blinde as a Beetle, howe can hee euer perswade himselfe, that to wallow in fleshlie pleasure and satisfiying of the beastly appetites, is as grateful to God, as to conquere and subdue them by Fasting and Prayer.

1. Cor. 7 Finally, if S. PAVL giue counsell to the married, to conteyne during the tyme of Prayer * Priestes and religious (that must alwaies be in a readinesse to minister the Sacraments, and to thinke vpon such things as belong vnto our Lord) are therefore vpon a great consideration bounde to perpetuall chastitie.

We will close vp this poynt with some sentences taken out of the ancient Fathers, in prayse of Virginitie, which M. P. in all this question voucheth

vouchsafeth scarce once to name, as though Virgins and Virginitie were no English wordes, or not as playne as continencie.

S. CYPRIAN, *De habitu Virginum*: Intitleth Virgins to be the most noble and glorious parson of Christs flocke: and addeth, that they shall receive of God the highest reward and greatest recompence.

S. CHRYSOSTOME * syteth, Virginitie to be the top of perfection, and the highest tyt of vertue.

And ATHANASIUS, *De virginitate*; in the ende buileth out into these words: O virginitie, a treasure that wasteth not, a garland that wythereth not; the Temple of God, the Palace of the Holy Ghost, a pretious stone, whose price is vnknewen to the vulgar, the joye of the Prophets, the glorie of the Apostles, the life of Angels, the Crowne of Saints.

S. AMBROSE *Lib. 1. de Virginibus paulo post mit.* Virginitie is a principall vertue, and not theretore commendable that it is found in Marters, but because it maketh Marters: Who can with humane wit comprehend in which nature doeth not holde within her Lawes, it hath fetched out of Heauen that it might imitate on Earth: neither vnfitly hath it sought a manner of life in heauen, which hath founde a spouse for her in heauen.

This surmounting the clouds, the starres and Angels hath found the word of God in the bosome of his Father; &c. See who list to read more to this purpose the rest of the Fathers in their workes of Virginitie; of which most of them haue written. And S. IEROM, who is behinde none of the rest in his bookes against *Iovinian* and *Heluidius*, all which doe most diligently exhort to Vowe Virginitie; doe teach how to keepe it, and most vehemently inveigh against all them that doe breake it. And if any bee so madde as to credite rather our fleshlie ministers, than all that honorable and holy senate of the auncient Fathers, he deserueth to liue and dye in perpetuall darknesse.

In this matter I haue stayed some-what longer, because our carnall teachers, with the lewde example of their dissolute Disciples, haue corrupted our age with fleshlie and beastlie libertie: In the other poynts, I will recompence it with breuitie.

Concerning the Vowe of pouertie and monasticall life, in which, as *M. Perk.* acknowledgeth, men bestowe all they haue vpon the poore, and giue themselves to Prayer and Fasting: yet hee is not ashamed to avouch that this Vowe is against the will of God, and assureth to prouoe it: *Actes cap. 20. vers. 35. It is a more blessed thing to giue, than to receive.*

* Lib. 3.
cont. v. sup.
vit. necell.

ANSWER.

As the verie proposition (that it is displeasing to God to cut off all cares of the worlde, and to be-take our selues whollie to his holie seruice and contemplation of heauenlie matters) is in it selfe profaine and vngodlie, so the prooffe thereof is devoyde of naturall witte and sense. Marke the Argument: It is against Gods will to giue awaie all, because it is more blessed to giue, than to receiue: Why, if it bee a more blessed thing to giue; than they please God better that giue. So that this his prooffe, improoues flatlie his owne assertion: But the dreamer meanes perhaps, that if you giue all at once, you shall not be able to giue afterwarde, but rather stand in need to receiue.

REPLY.

But no such humane prudence can bee drawn out of that sentence, which encourageth rather to giue for the present, then to provide for hereafter.

The true meaning of the place, is to exhorte Christians to labour and trauaile, at vacant times to get their owne liuing, and to provide something also to bestow vpon them who stand in need rather then to be idle, and to stande in neede of almes, as S. PAVL himselfe did: which they did best performe, who had solde all they had and distributed it to the poore, as the example of PAVL himselfe, and the firste Christians doeth sufficiently declare, who solde all, and layde the pryce at the Apostles feete.*

* ACT. 4.

* PRO. 3.

The next place is, * *Giue me neither riches nor pouertie.*

ANSWER.

The Prayer is good, and fitteth the persons of honest men, who liue in the worlde, and was of some perfection too, in the state of Moses Lawe, in which it was made, as disswading from couetousnesse of great riches, but it commeth too shorte of the perfection of the Gospell, wherein we are counsell'd to esteeme as doing all worldly riches.

M. P. His thirde reason is taken out of *Deut.* 28. 22. where pouertie is numbred among the curses of the Lawe, none of which are to bee Vowed.

AN-

OF VOWES.

57

ANSWERE.

It is one thing to be punished with pouertie, for transgressing of Gods Law, and an other (I trowe) for the loue of God to giue awaie all we haue to the poore: The former was a curse in the Lawe of Moyses, the latter is a blessing, and the first blessing in the Gospell: * *Blessed are the poore, for theirs is the kingdome of heauen:* Which sentence, albeit it may be applyed verie-well vnto humilitie, yet more literallie signifyeth voluntarie pouertie, as by the sentence opposed against it is manifest: * *Woe bee to you rich men, &c.* * Luc. 6. * Ver. 24

Thus *M. P.* his textes of Scripture against pouertie sayling him, hee fetcheth about an other way, saying, that it is a rule of the Holie Ghost: *He that will not labour* (namely, in some speciall and warrantable calling) *must not eate* * Thes. 1

ANSWERE.

I allowe both the text and the glosse, and finde nothing there against Religious persons, whose calling is speciall perfect, and therefore best warrantable; not so (sayeth he) because they giue themselves to prayer, and fasting: What a profaine stupiditie is this? Is not a life giuen to prayer and fasting agreeable to the will of God, and Lawes of his Church? albeit many religious men do ouer and besides verie great seruices to Gods Church, in Preaching, teaching, and writing of most learned bookes. But suppose they did nothing else but fast and pray, did they not very wel deserue their sustenance? yes much better than they which trauaile all the yeare about the prouiding of it: For in wayne do men labour, if God blesse not their worke, with seasonable weather, which hee doeth rather at the Prayer and instance of such good innocent soules, that are to be fed with it, than for the Plough-mans owne labours sake. And if by their Fasting, Watching, and such like afflictions of their bodies, they do partly satisfie for our superfluous pampering of the flesh, and teacheth vs by their good example to bridle and correct it: doe they not deserue at our hands bodelie sustenance? And who better performes all dueties of the second Table than they, being most obedient to all their Superiours, and not hurting their neighbour in life, persons, or any maner of their goodes? And so in their seuerall callings offend no honest men, and do much good both vnto the Church and common wealth.

After all this waste-winde, *M. P.* confesseth, that a man may vpon a speciall calling, sell all his goodes, as the Apostles did. What then (good Sir) shall become of your former arguments? May one then Vowe a curse

of the Law, and leaue of prayer, neither pouertie nor riches, and say that it is not a blessed thing to giue, then to receiue.

All these arguments which were whilom of great force, must now bee nothing worth: because it pleaseth *M. P.* the winde now sits in an other corner, such weather-cockes surely are to be much respected.

He sayeth further; in time of persecution, a man may also leaue all: he should rather haue said, he must leaue all, or else loose all; for the persecutor wil not spare him. Lastlie, he doth not condemne old ancient Monks, who liued by the sweate of their browes, and were married, manie of them, as he sayeth, but his authors cited, sayeth not so, neither shall hee be able to cite one auncient allowed and approoued writer, who sayeth that the auncient Monkes liued with their wiues, if perhaps they had bene married before. But no maruaile if fleshlie ministers thinke it no life without their fleshlie mates. As for labouring at vacant times, it was alwaies, and is to this daye in practise among many religions. If other do in good studies, writing or teaching, imploy that time of labour, no doubt but they do farre better.

In defence of the Catholike partie, *M. P.* hath not a worde, wherefore I will briefly supplie his want and prooue it to be very gratefull to God to sell all, and giue it to the poore.

I omit the example of our B. Sauour, (who would not haue any poore cottage of his owne, so much as to rest his head in, but would wholly liue of almes) and come vnto his heauenly doctrine. * Hee teacheth a young man whom he loued, in flat wordes, *That if he would be perfect, hee should go and sell al he had, and giue it to the poore, and come and follow him, and then should haue a treasure in heauen.* These wordes are so expresse and euident, that there can be but one way to shift from them, which *M. P.* flyeth vnto *Pag. 244.* to witt, that these wordes were onely meant vnto that yong man, and not to be applyed vnto any others, no more than those wordes to ABRAHAM of sacrificing his sonne ISAAC. But this seely shift of our poore Protestants is confuted, manifestly in the same chapter of Sainte MATTHEVV, where a little after S. PETER sayeth. *Lord, behold we haue left all things, and haue followed thee, what rewards shall we therefore haue:* We haue done (as S. HIEROM expoundeth it, and the verie tequale of the text doth plainly require) that which thou commaundest in the wordes before, to that yong man, What answere made our Sauour? That his commandement was onely meant vnto that young man, and that they had done foolishlie in so doing, nothing lesse, but promisseth that they shall therefore sit with him in twelue seates, iudging the twelue tribes of Israel. And that who-so-euer would forsake Father, Mother, Lands,

* Mat 19

Landes, goodes, &c. for his sake, should receiue an hundred fold, and possesse life euerlasting. Can any thing be more plaine out of the word of God it selfe, than that, not this or that man, but whosoever shall forsake all for Christ, doeth verie blessedlie. And if neede were, I could cite most of the auncient Fathers, teaching those wordes of Christ, *Goe and sell all*, to be an heauenly counsell giuen generallie vnto all. S. ANTONY tooke them spoken to him, *In vita eius apud Athanas.* S. AVGVSTINE to him.

ad Hilarium *: to omit latter Religious men, I will onely cite S. HIEROM who doeth briefly both declare our Catholike doctrine, and shewes also who was the Author of the Protestants opinion, * saying thus: *To that which thou affirmest, that they doe better, who vse their goods, and do by little and little distribute to the poore, the profits of their possessions, then others who selling them, giue all at once, not I, but our Lord shall answer: If thou wilt be perfect, goe and sell all thou hast and giue it to the poore.* CHRIST speaketh to him that will be perfect (not to the young man onely) *who with the Apostles, forsooke both father shippe and nettes:* That which thou VIGILANTIVS commendest, obtayneth the second and third degree: so that the first (which is to sell all at once) be preferred before the seconde and thirde: Which is, to giue by little and little, the fruite of our reuenues to the poore.

* Epist. 39.

* Lib. cont. vigilant.

I might confirme this former argument, with the example of the foresaide best Christians, * who hauing possessions and landes, solde all and brought the price of them, and layde it at the Apostles feete: and more yet enforce it by the fact of ANANIAS and SAPHIRA, his wife, who hauing sold all theirs, presented but part of the money vnto the Apostles, and reserued the rest vnto them selues. Be-like they were of M. P. his minde, that it is better to giue then to receiue, and therefore kept part to that purpose; but they therefore were both punished with present death: Which proueth invincibly, both how laudable it is to sell all, and how dangerous to halte in such holy workes.

* Act. 4.

But to auoide prolixitie, I doe but poynt at the places: And that ANANIAS; as the rest had promised this to God (which is a Vowe) it appeareth in the text, where it is saide, that hee lyed not vnto men, but vnto God, in not performing his promise.

And here we deduce verie cleerlie, that such a Vowe is much pleasing vnto God thus: That which is commended by our Sauours owne botla example and doctrine, and was practized by the Apostles and most holy Christians, that may be Vowed very laudable: but to sell all and giue it to the poore is such.

Nowe one worde of obedience before wee ende this question. This

* Gal. 5. 10

Vowe sayeth *M. P.* is against Christian libertie, whereby we haue granted vs a free vse of all things indifferent, and therefore to bee bounde to certaine meates and apparrell is intollerable: but this reason hath bene reprooued alreadie: * he addeth, *stand fast in the libertie wherein Christ hath made you free*: Doeth your breath or heart saye you Sir, that you stop thus in the middest of a sentence, the rest belike discouereth the fraud of it: *And wrap not your selues againe in the yoke of bondage*, to wit, bynde not your selues to the obseruation of *Moses Law*, as yee shall doe if ye be Circumcised. All this is good; but doeth it followe hereof, that in the Law of grace, wee should not obey our superiours, nor obserue such good orders as Holie Church hath approoued nothing lesse: but happie is that necessitie as *S. A V G V S T I N E* witnesseth, which holdeth vs close to those things which be better to doe, than to leaue vndone, otherwise our weaknesse would quickly shrinke backe. And againe, if Christs sufferings, without his obedience (as *M. P.* himselfe testifieth, *Pag. 61.*) had not bent awayleable for our iustification: No doubt, but thoe works which are garnished with the vertue of obedience, are more acceptable in Gods sight.

Finally *M. P.* sayeth, that we magnifie these three Vowes of Chastitie, pouertie, and obedience: And good reason haue wee so to do, as hath bene shewed: but sayeth he, for the Vowe of Baptisme, we hath made no such account of it, as they do; which is not so: We holde indeed that the couenant which we make in Baptisme, is no Vow, but a full and assured promise to beleue in God, to renounce the deuill and all his workes, and to keepe all Gods commandements, which we keepe or do our best indour to keepe; at least wee teach not as the Protestants doe, that they are impossible to be kept, for that is enough to discourage any man from endeavouring to keepe them. And as touching the Vowe which he saith wee made in our Creation, we remember nothing of it, nor neuer heard speake of it by any good author, not that we make, or meane we any Vowes when we receiue the B. Sacrament. These be but nouelties of words, and the rauening of some decayed wits.

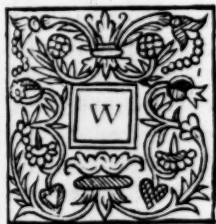


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M. PERK. pag.^o 170.

OVR CONSENTS.



WE Acknowledge the ciuill vse of Images, as free-
lie and true lie as the Church of Rome doeth. By
ciuill vse, I vnderstande that which is made of
them in the common societie of men, out of the
appoynted places of the solemne worshippe of
God: And this to bee lawfull appeareth, be-
cause the arts of paynting and grauing are the
Ordinances of God, and to be skilfull in them
is the gift of God, as the example of BEZALEEL and AHOLIAB
declare. * This vse of Images may be in sundrie things. First in adoring
and setting forth of buyldings; to the Lord commaunded his Temple to
bee adorned with Images of Palme-trees and Pomegranates; of Buls,
Cherubs, and such like. Secondly, they serue for distinction of coynes.
Thirdly, Images serue to keepe in memorie friends departed whom wee
reuerence, and therefore in the dayes after the Apostles, Christians vsed
priuatelie to keepe the Pictures of their friends departed; which after-
warde (sayeth he) by abuse came to be set in Churches and worshipped,
of which hereafter.

* Exod. 35.

Second conclusion: We hold the Historicall vse of Images to bee good
and lawfull: that is, to represent to the eye the actes of Histories, whether
they be humaine or diuine; and thus wee thinke that the histories of the
Bible may be paynted in priuate places.

Third conclusion: In one case it is lawfull to make an Image, to testifie
the presence or effects of the maiestie of God; namely, when God him-
selfe

* Ioh. 3.

selfe commandes it: so was the brazen Serpent made to represent Christ crucified * and the Cherubs ouer the Mercie seate, to represent the Majesty of God, when the Angels adore: And therefore it is saide: *Thou shalt not make to thy selfe* (that is vpon thine owne head) *any graven Image*: This by the way is a verie willfull peruerting of those wordes (*to thy selfe*) which cannot signifie, but, to thine owne vse, that is, to adore them, as is plainly declared in the text following.

The fourth conclusion: The right Images of the New Testament are the doctrine and Preaching of the Gospell, wherein Christ and his benefites are liuely represented vnto vs: but these be metaphoricall Pictures, not belonging to this purpose: for it is one thing to describe in words, an other to expresse in liuely colour, and liueaments

These conclusions conteyne, as *M. P.* affirmeth, the doctrine of the Church of England; which I would belecue, if I did not see the Magistrates publike to take away Pictures from Catholikes, to teare and burne them, which were kept but in priuate places: yea, their more feruent disciples, cannot abide a Crosse standing by the High-waie-side, or in any, neuer so profaine a place, but either they beate and hale them downe, or most despitefullie deface them: bewraying indeed vnto all moderate men, their cankered stomaks against him that dyed on the Crosse: who will one daye (when he pleaseth) confounde them. But to couer this their malice, they caste ouer it the mantle of zeale, saying that the Papistes make them their Gods, and that therefore they are to be abolished.

Omen blinded with spite against true deuotion. We Catholikes are a thousand times more zealous of the true honour of the liuing God, than any Protestants euer were or will be: And that small reuerence which we yeelde vnto Images, is more different from the honour and obedience due vnto Almighty God, than the cope of heauen is distant from the center of the earth.

And that these hotter brethren may see what reason *M. P.* had to allowe of the ciuill and historicall vse of Images: I thinke it expediente to note here, howe in the purest antiquitie, Images were made and respected.

* Mat. 9.

That famous Image of our blessed Sauour, which the woman cured of the bloudie fluxe, * ser vp in Brasse at *Cæsarea Philippi*, vpon a Pillar of stone, is not vnknowne vnto any that haue read the Ecclesiasticall Historie of *EUSEBIUS*, *Lib. 7. cap. 14.* And howe God did approue it by giuing vertue vnto an herbe when it did growe, to touch the hemme of that Picture, to cure all maner of diseases. Which Image, *EUSEBIUS* him-

himselfe did see standing vntill his dayes, which was 1300. yeares agoe, as he there testifieth: as also, that he sawe diuers others, namely, of Saint PETER and PAVL.

This goodly stature being most memorable both for antiquitie of it, being made our Sauour yet liuing, and for the myracles wrought by that herbe, growing at the foote of it, IVLIAN the Apostata for malice against our Sauour, caused to bee broken downe, and set vppe his owne Image in the place of it: but his was presently with lightning and thunder from heauen consumed into ashes, and our Souours, by the Christians carryed into their Church, as witnesseth ZOZOMENIVS.*

An other Picture of our Sauours visage, hee himselfe is reported to haue sente vnto ABGARVS Prince of *Edessa*, as witnesseth METAPHRASTES *In vita Constantini*, DAMASEN*, and EVAGRIVS,* who doeth in the same chapter rehearse a notable myracle, wrought by the same Image, to deliuer the Towne from the sacking of the Persians. And in his fift booke and eighteenth chapter, recordeth an other myracle done by the image of the blessed Virgin MARY in a Prison at Antioch.

* Lib. 5.
hist. c. 10.

* Lib. 10.

de imagi.
* Lib. 4. hist.
cap. 18.

The third Image representing our blessed Sauour, is saide to haue bene made by NICODEMVS his secreet Disciple, which afterward was taken by the Iewes, and in despite of Christ, was crucified, and to their confusion, much blood issued out of it.

This historie is in the worke of S. ATHANASIVS that sound pillar of the Church, intituled, *De passione imaginis*, and is either his, or some other very auncient and graue writer: For it is related in the seauenth generall counsell. *act. 4.*

That Saint LVKE the Euangell drew the Picture of our blessed Ladie, is registred by *Theodorus Lector* 100. yeares agoe, * and *Metaphrastes*, *In vita Lucae*, and *Nicephorus* *.

* Lib. 1.
collectam.

* Li. 14.

hist. 1. 2

* Lib. 1. de
pudicitia.

TERTULLIAN, an author of the second hundreth yeare after Christ, hath left written, * that the Image of Christ in shape of a shepheard carrying a sheepe on his shoulders, was engrauen vpon the holy Chalice used in the Church. In the time of S. CHRYSOSTOME, they were so common, that they were carryed in rings, drawn on cuppes, paynted in Chambers. See THEODORET. *In histor. relig. in vita Simeonis Sietisae*. *Aug. lib. 2. de cons. Euang. c. 10.* And the 7. Synod *Act. 4.*

This briefly of Images in generall: now a word or two of the signe of the Crosse, which our Protestants haue banished from all their followers: Neuerthelesse, it can not be denyed to haue bene in most frequent vse among the best Christians of the Primitiue Church.

T F R.

* De cor-
noquilitis.

TERTULLIAN hath these words, * At euerie going forward and returne, when wee dresse vs and pull on our shoes, when wee wash and sit downe at the lighting of Candel, and entring into our Chambers, finally, when wee set our selues to any thing, wee make the signe of the Crosse one our fore-heads.

* Serm. 84

S. AMBROSE * exhorts vs to begin all our works with the signe of the Crosse.

* 118. in
Ioan.

S. AUGUSTINE, * What is that ensigne of Christ, which all men know, but the Crosse of CHRIST, the which signe, vnlesse it bee made on the fore-heads of the faithfull, yea, on the water by which they are regenerate, and on the Oyle and Chrisme, wherewith they are annoynted, and on the sacrifice wherewith they are nourished, not one of them are orderlie and dylie administred. Our Protestants then that haue neither holie Oyle, nor sacrifice to make the Crosse vpon, are in pittifull taking.

But heare also what some of the best Greeke Doctors doe saye of this same signe of the Crosse.

* Catech. 4.

S. CIRILL * agreeth fullie with **TERTULLIAN**, saying: Make this signe of the Crosse both eating and drinking, both sitting and standing, and walking and speaking, in summe, at all times.

* De Spu.
san. cap. 27

S. BASIL * accounteth this making the signe of the Crosse among some of the principall Traditions of the Apostles.

Hom. 6. in
cap. 15. Ex.

ORIGEN * yeeldeth one reason why we make this signe, affirming that feare and trembling doeth fall vpon the euill spirites, when they see the signe of the Crosse made with faith.

Orat. 1. in
Iulian.

S. GREGORY NAZ. * reporteth, that the wicked Apostata *Iulian*, being frighted with spirits, made the signe of the Crosse, which he had renounced, and yet it deliuered him from them.

S. CHRYSOSTOME most largely discourseth of the glorious vse of the Crosse *Orat quod Christus sit Deus*. See the place, among an hundred other commendations of it, he hath these wordes: That the heades of Kings are not so decked with their Diademes, as with the signe of the Crosse, and concludeth, that all men strue to passe other in taking to them this admirable Crosse, and that no man was ashamed of it, but esteemed them selues more beautified with that, than with manie Iewels, borders and chaynes, garnished with Pearle and pretious stones.

Hec quantum mutamur ab ipsis: Alasse, what a pittifull change is this, that that which was of the best Christians reputed deere and holie, should now be accounted a poynt of superstition and plaine witchcraft.

By all which wee learne, that the best Christians both vsed alwaies and highlie esteemed of holy Images, euen from our Sauours owne daies, and

God

OF IMAGES.

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God himfelfe hath by diuine testimony of myracles recommended them vnto vs, not onely for the ciuill and historicall vſes of them; but more to honor them whole pictures they were: for no man in his right wits can denie but that it is and hath alwaies bene reputed, as a great honour done to the deceased, to erect him an Image, to eternise the memorie of his noble acts: as also that it is a great incouragement to all beholders of such Pourtraits, to endeouour to imitate their glorious examples: The very sight of the Image of POLEMON, a most chaste and holy personage, inouued an vnchaste woman to change her life, as out of S. GREGORIE NAZ.

* Synod 7
act 4.

Hauiug so great testimonie for the auncient vſe of Images, and such manifold commodities, by the discreete and holy practize of them, hee must needs be furiously transported with blinde zeale, that makes warre against Crosses, and burnes holy pictures; as of late the Superintendent of Hereford did in the market place openly.

THE DIFFERENCE.

NOW to the poynts in controuerſie, which are three, as *M. P.* deliuereth: The first is, in that the Church of Rome holdes it lawfull to make Images to resemble God; though not in respect of his diuine nature, yet in respect of some properties & actions: We contrarily saith *M. P.* hold it vnlawful to make Images any way to represent the true God. For the second commandement sayth plainelie, * *Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing in heauen, &c.* The Papists say that the commandement is meant of the Images of false Gods; but it must needs be vnderstood by the Image of the true Iehouah, and it forbids to resemble God, either in his nature, or in his properties and workes; for so sayeth the Roman Catechisme vpon the second Commandement.

* Exod. 20.

ANSWER.

This passeth all kinde of impudencie to quote the Roman Catechisme in defence of that opinion, which it doth of set purpose disproue. It teacheth indeed, that the verie nature and substance of God, which is, wholly spirituall, cannot be expressed and figured by corporall lineaments and colours, and alleadgeth the places produced by *M. P.* to prooue that vnlawful; yet by and by annexeth these words: *Let no man therefore thinke it to be against religion, and the Law of God, when any person of the most holy Trinitie is purtraiued in such sort as they haue appeared, either in the Old or New Testament, &c.* But let the Pastor teach, that not the nature of God, but

certaine

certaine properties and actions appertaining to God, are represented in such Pictures. If the man be not past grace, he will surely blush at such a foule error. His textes of Scripture are taken out of the same place of the Catechisme; and doe prooue onely, that Gods proper nature cannot nor may not be resembled in any corporall shape or likeness.

Then *M. P.* returnes to confute the aunswere made him; that Idols are there onely prohibited, and sayeth that wee then confounde the first and seconde commandement. For in the first was forbidden, all faisse Gods which man irames vnto himselfe, by giuing his heart and the principall affections thereof vnto them. (Good) and in the second, (admitting it to be the second) is forbidden to drawe into any materiall likeness, that Idoll which the heart had before framed vnto it selfe, and to giue it any bodelie worshippe: which is distinction good enough to make two seuerall commandements. Now the Roman Catechisme, following CLEMENT of Alexandria: Lib. 6. Stromas. And S. AVGVSTINE Quest. 71. super exod. and ep. 119. cap. 11. and the Schoole-doctors in 3. sent. dist. 37. doeth make two commandements of the Protestants last distinguishing, desiring thy neighbours wife, from coueting thy neighbours goodes, as they doe: *Thou shalt not commit adulterie, from; thou shalt not steale;* and make but one of the firste two, because the former doeth forbid inwarde, and the second outwarde Idolatrie: and the outwarde and inwarde actions: about the said object are not so distinct, as the desiring of so diuerse things, as a mans wife for lecherie, and his goods of couetousnesse: And yet besides, adde an other reason very probable, that the rewarde and punishment belonging alike to all the Commandements, cannot in good order be thrust into the middle of them, but must be placed either with the first or last, now comprehending the two former in one, the rewarde is annexed conueniently to the first; whereas, if you make them two, it is out of order, and without any good reason put after the second. This I say, not to condemne the other deuision, which many of the auncient writers follow: but to shew how little reason *M. P.* had to trust to that answere of his, that we should confounde the first and second, which hee saw the verie Catechisme cited by himselfe, doe make but one of both. But *M. P.* goeth on and sayeth, that our distinction betweene Image and Idoll (that an Image representeth a thing that is, but Idoll, a thing supposed to be, but is not) is false and against the auncient writers, who make it all one: Wee prooue the contrarie, First, by the authoritie of the ancient Doctors, ORIGEN* and THEODORET*, *who in expresse wordes deliuer the same difference of Image and Idoll: which is taken out of S. PAVL*, *saying that an Idoll is nothing in the world: that

* Hom. 8.
in exod.

Q. 38 in ex

* 1 Cor. 8.

is taken out of S. PAVL*, *saying that an Idoll is nothing in the world: that

that is, such Idols as the Heathen take for their Gods, are nothing formallie, that is, though they bee great peeces of wood or stone materiallie; yet they represent a thing that is not, that is, such a thing to bee a God, which is nothing lesse. Let *M. P.* but quote one place in the whole Bible, where they are vied both for one.

I will cite some-where, if you vse the one for the other, you must offende all good Christian eares; As where man is saide to be made after the Image of God, may you say after the Idoll of God? CHRIST is saide to be the Image of his Father; will you call him the Idoll of his Father? Surely hee cannot denie, but the seauenth generall Counsell holden about nine hundreth yeares past and gone, is so farre off from making Image and Idoll all one, that it doth accurse all them, who call the Image of CHRIST and his Saints, Idols.

But TERTULLIAN* (sayeth *M. P.*) affirmeth them to bee all one; not so neither: For hee maketh *Idolum* a diuinitie of *esbos*, which signifyeth a forme or similitude: So that *Idolon*, is but a small similitude or slender Image, not so much for the quantitie, as for that it representeth but darkely.

* De Idolat.

EVSTATHIUS an excellent Greeke interpreter, vpon the eleuenth booke of HOMERS ODISSEA, descrybeth *Idolum* to signifye a wayne and vanishing Image, as the shaddowe of a man, a ghost, or phantastical Imagination. And so it cannot bee, that all profaine Authors vse these two wordes indifferently; seeing both in proper signification, and by the declaration of the learned, there is greate difference betweene them.

But Saint STEPHEN calles the golden calfe an Idoll, so it was indeed: What is that to the purpose?

And S. HIEROM sayeth, That Idols are the Images of dead-men (adde) that are taken for Gods: True, manie Idols bee Images: all such as truly represente any person that was once liuing heere, but no Images bee Idols, vnlesse it bee taken for a God: And so Idolles requi- res besides the Image, that it bee made a God, or the Image of a false God.

Nowe to those fewe authorities which *M. Perk.* cyteth in his fauour: To them of the counsell of ELIBERIS and EPIPHANIVS, which seeme to speake against setting vppe of Images in Churches: I will answer in their place, to that out of LACTANTIUS *Lib. 2. instit. cap. 19.* Where Images are for Religion sake, there is no Religion, the force lyeth in false translation of Images for Idols: Put, where Idols are for Religion, there is no Religion. But what, suppose hee spake against worshipping of

of Images in gernal, it were not proper to this purpose, where we speake onely of making Images, and not of all sortes of Images neither, but of an Image onely to represent some properties or actions of God.

* Cont. cell.
lib. 7.

That out of ORIGNE * is yet farre wyder; Wee suffer not any to wor-
shippe IESVS at Altars, Images or Temples, because it is written: *Thou shalt have none other Gods.* Here is nothing concerning the making of Gods Image; onely Christians are forbidden to goe vnto the heathen Temples, and there at their Altars or Idols to worshippe IESVS, who hath no af-
finitie nor can endure any fellowshippe with Idolaters.

* Genes. 18
* Dan: 9.

Hauiug confuted the Protestants arguments against the making I-
mages, to represent some propertie or action of God; I nowe come vnto
Catho. like prooffe of them. The first reason set downe by M. P. I referue to
the next poynt: the second is; God appeared in the forme of a man to
ABRAHAM * and to DANIEL, *Who saw the annuncient of dayes sitting on a*
throne. * Nowe as God hath appeared, so may hee be purtraiued and
drawen: M. P. his answer is, not so, vnlesse it be expresselie comman-
ded by God.

REPLY.

This first is flat against his owne second conclusion, where he holdeth
it lawfull to present to the eye in Pictures, any histories of the Bible in pri-
uate places, both the foresaide apparitions bee in the Olde testament,
and therefore may be painted in priuate places, which cannot be truly
done without you doe represent God in the same likenesse, as there hee
appeared. And what reason leadeth in wordes to represent those actions
of GOD, the same serueth to expresse them in liuelie colours: Not so
sayeth M. P. because when God appeared in the forme of man, it was
a signe of Gods presence, for that time onely, and for no longer: be it so,
it might notwithstanding be recorded in writing, that the memorie of
such maiestie joyued with louing kindnesse might endure longer. And
if it pleased God, that this short presence of his should be written to bee
perpetuallie remembred, euen so the same might be ingrauen in brasse, to
recomende it to vs so much the more effectuallie: For as the famous Po-
et doth by the light of nature sing:

*Segnius irritans animos demissa per aures,
Quam quæ sunt oculis subiecta fidelibus.*

Such worthie acts as by the eares are to the minde conueyde,
Do mooue vs lesse then that which is by faithfull eye descryde.

— This argument may bee confirmed by the pictures of Angels, of
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Vertues, and other such like of spirituall or accidentall nature: for if such things as haue no bodelie proportion or shape, may notwithstanding bee counterfeited and resembled in some qualities, why may not some proper-
tie or action of God be in like manner represented? That thou mayest (Reader) vnderstande the better what wee meane, obserue that pictures represent after three sorts. Some expresse to the quick, the very shape, proportion and colour of the patterne; as the liuely picture of man, or of any such corporall thing: others represent things as they did appeare and were acted, as if the Paynter should expresse the meeting of God with ABRAM and his entertainment, he must then resemble God in the same likenesse of a man in which he shewed himselfe to ABRAHAM.

Thirdly, an Image of a spirituall thing, may be drawn not to resemble the nature of it, but to leade our vnderstanding by such a similitude, into some better knowledge of that thing: so are Angels paynted like goodly young men with wings; to teach vs that they be of an excellent pure nature, euer flourishing and most readie to dispatch with all expedition any impoyment to which God sends them; and so may God the Father be pourtraited, as a goodly old graue man, sitting in his throne of maiestie, attended vpon by millions of Angels, (as he is described in *Dani. 19.*) to instruct vs how he is eternall, infinite, wise, and of most redoubtable maiestie: In either of these two latter sorts, we hold that God may be represented, and so in the seauenth generall Councell, the drawing of the Holie Ghost, in forme of a Dove, as he appeared, *Mat. 3.* is approued.

The first poynt then being obtayned, that such Images of God may be made; I come to the seconde: That all holie Pictures may bee placed in Churches; which I prouoe by the argument that *M. P.* made for our first objection. In SALOMONS Temple were erected Cherubins, which were Images of Angels, on the Mercie seate, where God was worshipped, and vpon the wailes and verie doores of the same pictured. To this *M. P.* answereth, that they were erected by speciall commandement from God, who prescribeth the verie forme of them, and the place where they should be set, and thereby MOSES had a warrant to make them, let them shewe the like warrant for their Images, if they can.

Secondly, (sayth he) the Cherubs were placed in the most inward place of the Temple, & so were remooued from the sight of the people, and the Cherubs without the vaile, though they were seene, yet were they not worshipped.

REPLY.

This mans wits were gone a wool-gathering, when proposing to him-

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selfe the Cherubs erected in SALOMONS Temple: he answereth of the Cherubs made by MOSES 350. yeares before; a most grosse ouer-sight and a shameful shift: but such as men desperately defending vntruths, must needs vse: For if he had answered directly, he had not had a word to saye; for neither did God prescribe the forme of them, nor giue any speciall commandement to SALOMON, to make and erect any such Cherubs, as he that pleaseth to read the Chapter may see, & there they were placed not onely in the inwarde, but also in the outward parts of the Temple, vpon the walles and very doores, that they might be seene of all the people: which *M. P.* finding, flitted from thence, and did flie vnto an other, which because it spake of Cherubs, he thought would serue to blinde his simple followers.

MOSES indeed had an expresse precept for the making of them, as he had for the Curteines and Curteine-rods, and euery particular belonging to the Tabernacle. But SALOMON without any speciall commandement out of his high and holy wisdom, vnderstood that he might most lawfully and lawdably imitate that heauenly patterne of MOSES: And as the building was far more sumptuous and stately: so in the number and quantie of pictures exceeded, which is a sufficient instruction & warrant for all men after his daies to make and set Images in the Church. And this finallie *M. P.* seemes to graunt, when he sayeth, that these Cherubs without the veyle, were there to be seene, but not to be worshipped: so that wee haue gotten one step further; that Images may not onely be made, but also be set vp in the Churches: which is fortified by the testimonie of TERTULLIAN, in the place cited before: where he sayeth, that our Sauour was pictured vpon holy Chalices, which were vsed at the Altars: and of SOZOMENVS, who witnesseth that our Sauours Picture was taken into the Church.

** Epist. 49.* S. GREGORY NAZ. * maketh mention of Images in the Church of *Diocessarea*, trimmed vp by himselfe.

** Orat. in* Saint BASIL, * poyneth to that holy mans Picture, standing in the *Barlaam.* Church.

DAMASVS * shewes how CONSTANTINE in the Church of S. IOHN LATERAN, erected a siluer Image vnto our Sauour.

** In vita* S. CHRYSOSTOME *In demost. quod Christ. sit Deus:* And S. A. V. G. * do teach, that the Crosse was on the holie Tables, and vsed at all holy functions. And the reason why Images should principallie be set in Churches, is verie pregnant. For where should holy pictures of holy men be more properly bestowed, than in holie places: And the Church being a resemblance of heauen (as S. PAVL teacheth, *) is most conueniently decked

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vp with Images: the representations of heauenlie creatures: that men entering into that holie place, may by the viewe and consideration of such a heauenly shewe, retire their mindes from worldly businesse, and lift them vp vnto the soueraigne monarch of both heauen and earth.

No.v et vs come to those two objections of *M. P.* which seemies to bee against the erection of Images in Churches. The first is out of the Councell of *ELI BERTIS cap. 36.* which commaundeth, that nothing should bee paynted on the walles of the Church, that was adored of the people.

ANSWERE.

That if the Councell speake of the Image of God (in which sente. *M. P.* cyteth it, and the word (*adored*) doeth insinuate) then it may bee saide, that the Councell inhibiteth that sort of Gods Images, which are made to expresse the diuine nature: It it be extended vnto all sorts of Images: I answer, that they were then forbidden to be drawn vpon the Church walles, but not to be set in Tables vpon the Altar, or in any other place. The reason is, because that Councell was holden in time of persecution, as appeareth by the twentie siue Canon of it: and then, if the persecutors had found out the place of their assembly, as they often did: those pictures must needes either haue bene defaced by themselves, or left vnto the desension and despight of the Heathens; And pictures also paynted vpon such poore walles as they had then to their Churches, would either by the moysture of the walles, or other incommoditie, haue bene quick'y disfigured: wherefore, to the greater honour of such sacred things, those graue Fathers thought it not meete to haue them drawn vpon the Church walles, there being manie more meete places for them in the Churches.

The second objection is out of a post-script of *EPIPHANIUS* letter, vnto *IOHN PATRIARKE* of Ierusalem, in which is written, as *M. P.* falsly reporteth: that it is against the authoritie of Scripture, to see the Pictures of Christ, or of any Saint to hang in the Church.

ANSWERE.

It is there only, to see the picture of a man. No.v that he should meane of Christ or of some Saint is onely gathered, yet *M. P.* makes no bones to thrust them both into the Texte: euen so doe wee thinke that some olde enemy of Images added that postscript vnto *EPIPHANIUS* letter.

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* Aa. 6.

Our reasons are, because it hath no coherence with the former letter or stile. Again, in the seventh Councell, when all that could be found out of antiquitie, was cited against Images: notidings there of this place, which if it had bene true, might haue bene one of the principall. Thirdly, in the same Councell, * other two places brought, as it were out of EPIPHANIVS workes, were found to be none of his: And for Images was alledged, that EPIPHANIVS owne disciples, erected an Image to their master, and set it in the Church; which they would neuer haue done, if he had taught them to be against the Scripture so to doe.

M. P. obserues a speciall reason in EPIPHANIVS other counterfeite testimonie: That Images must not be suffered in the common house, because wee must carrie God in our mindes. To which we answer, that Images must be suffered in all places, that we may the better carrie God in our hearts, being by the sight of them, both often put in minde of him, and much moued to honour and loue him.

Now I come vnto a third poynt, which *M. P.* maketh the second of our difference: That Images may be not only made and set in Churches, but also worshipped.

M. P. holds the contrarie: and his principall ground is the second commandement; which containes, saith he, two parts. The first, forbids the making of Images to resemble God; the second, the worshipping of them or God in them, in these words: *Thou shalt not bow downe to them.*

ANSWERE.

If it bee onely forbidden to make the Image of God, and to adore it: then the making and worshipping of the Image of Christ, or of any other creature, is not there prohibited: And so this second commandement more than thrise alledged, will not serue the turne against any other Image but God onely. And in plaine reason, according also to *M. P.* his owne confession, the Commandements of the first Table, touch only our duety towards God, that wee giue him all his due honour, and doe not giue any parte thereof vnto any thing else whatsoever: Wherefore diuine and godlie worship is onely there spoken of, and not such worship as wee giue vnto any creature, or to the picture of it: And consequently, there is nothing there against the worshipping of our holy Images.

Obserue that there is a soveraigne worship due to God, as to the Creator and governor of all the world, and to giue this to any creature, is Idolatry. An other honour by infinite degrees inferiour, yet absolute in it self, is ascribed vnto Angels, and men as creatures endued with reason, and made after the likenesse of God; and to exhibite this to whom it is due, is civility

ciuile and not Idolatrie. This honour may be deuided into two parts, because these creatures are like to God, as well in their naturall powers and qualities, as in their supernatural: And that honour which is giuen to man or angel (in respect of any naturall qualitie, may be called moral or ciuile; But that which is attributed vnto the, in regard of their supernatural gifts may well be called religious and spirituall, because it is due vnto them onely for their spiritual and religious qualities.

There is a third kind of worship, yet meaner then the other; which is a kinde of dependant and respectiue worship; as when a seruant is honoured or cheeriſhed, not for his owne, but for his maisters sake. And this is that worship which wee allow vnto Images, which, for the Saints sake whom it doeth represent, we doe either reuerently regard, or take off our hat, or bow our knee vnto it. This third kinde of worshipping, being all wee allowe vnto Pictures, were he not that vnderstands it, more than halfe frantick, that should thinke it a great desparagement vnto the incomprehensible worship of God, that to one of his seruants pictures, I should yeeld some such pettie reuerence; or that God should forbid this in the fore-front of his ten Commandements? nothing lesse.

But let vs go on with *M. P.* his argument: His second is; the braſen Serpent was an Image of Christ crucified, appoynted by God: yet when the children of Israel burned incence vnto it, *EZ E CH I A* brake it in peeces*. *4. Reg. 18

ANSWERE.

So when Christians generally giue godly honour to Images, as those Israelites did to the Serpent, let them also be broken by their lawful superior, if no better remedie may be founde: But as that very braſen Serpent dueliue worshipped many hundreth yeares by the same people before they fell to Idolatrie (as witnesseth *S. A V G V S T I N E**, where hee reckoneth the brazen Serpents, among those signes which are worthie of religious worship) so good Christians, may worship all sorts of ho'y Pictures, so they thinke no God to dwell in them, nor put any trust in the Pictures, but vſe them onely to sturre vp deuotion, to keepe their mindes from wandering after their domesticall affaires, and to conserue the memorie of Gods happie seruants.

* Lib. 3. de
trinit. c. 10.

No vnto the third argument, which is iollie and worthie the wilde-witte of a madde-minister. *CHRIST* would not so much as bow his knee vnto the deuill, although he would haue giuen him the whole world for doing of it. Therefore we must not odore Images, true, if the Image were *M. Be-* enſigne, or of their master the deuill, or of any of his hel-houndes.

M. P. His fourth reason: A man (sayeth he) may be worshipped with

ciuill honour; not with religions, which is whollie prescribed in the first Table, and yet the meanest man is a more excellent Image of God, than any paynted one.

ANSWER.

A man may be worshipped with religious honour, in respect of his supernatural gifts, as well as with ciuill honour of his naturall properties, as hath bene before declared: and no other religious honor is either prescribed or proscribed in the first Table, then (such only as is proper to God.

*₃ Part. qu.
2₃ act. 3

But (saith he) THOMAS of *Watering* * holdes, that the Crucifixe is to be adored with the same honor that Christ is. Leauing THOMAS of *Watering* and of *Wapping* to them that deserue it: I answere to the place of Saint THOMAS of *Aquine*, that he speaketh (like a most learned Philosopher and diuine) very profoundly; that the Image may be considered in it self, and so he sayth, it is not to be worshipped at all: or as it doth conuey our mind vnto that which it doth represent: and so because there is but one & the same motion of our vnderstanding & wil towards Christ and the crucifixe: we do adore them both at once with the same act of adoration, but in a far different degree: for Christ we adore properly as the true God, but the crucifixe accidentally as a thing joyned with Christ. Euen as (saith he expounding himselfe) *art. 4.* when one doth his homage vnto the king, he worshipping with all his purple garment, not that any worship is due to the robe, but the whole is giuen vnto the person, which cannot be seated from that which is so closely joyned to the person: Euen so the diuine person of Christ is properly adored, but improperly al things concerned together with it; are said also by that deep doctōr to be adored, *he that hath ears of hearing. let him heare*: for our purpose it sufficeth to know, that hee assignes very small worship to themselves.

Lastly *M. P.* sayeth, without quoting any place that *Augustine & Gregorie* in plaine tearms deny Images to be odored, and so do we too, taking adoring as they do for the worship that is proper to God.

Hauing now answered to all that *M. P.* objecteth against the worshipping of Images: let vs now examine the reasons, which he maketh in defence of it.

The first by him proposed is this Psalme 98, *Cast downe your selues before his foote-stoole*, which was the Arke: now if the Arke were to be worshipped, because it represented Gods foote-stoole, much more may the Image be worshipped. *M. P.* answereth, that the words must be englished thus, *Bow at or before the arke*, not to the arke, but to God before the Arke.

REPLY.

If it were so, yet must they admit that we must kneele, at or before Images, so we kneele to honour or pray to God : against which, some of their Preachers do cry like mad-men: but the *Hebrew* phrase carryeth, that wee must kneele to the arke, as they who be skilful in the language do know, & that the arke was worshipped of the Israelites is otherwise very euident: for first none, but the high Priest might come into the place where it was: and it was carried before the campe with great solemnity * to search out a resting-place for the whole host. And when they were to fight against the *Philistins*, * they had great confidence in the presence of the arke: and *cap.* 6. 10000. of the *Bethsamites* were slaine for seeing the arke; & * *Oza* was by God smitten to death for touching the arke. Doth not all this conuince in what reuerence the arke was had, euen by Gods owne testimony?

* 1. Reg. 4.
Cap. 6.

* 1. Reg. 2

* Ep 17.
Cap. 3.

To this may be added the authority of *S. IEROM*, * who doth teach that it was the more worshipped for the Cherubins and pictures of angels that were erected at the ends of it: whereby he declareth that he thought Images worthy of religious worshippe.

* Heb. 11.

To this we may ioine that of *S. PAVL*, * that *IACOB* by faith adored the top of his sonne *IOSEPHS* rod: so doth the Greeke text of *S. PVAL* saye, as *ERASMVS* also translateth it: The Protestants mangle the text pittifully, to auoyde the place: see the Annor. of *Rhemes* Testament.

The second reason is taken out of *Exodus* 3. where God said to *MOSSES*, *Put off thy shoes for the place where thou standest is holy*. Now if places be holie and to be reuerenced by reason of the presence of Angels: why not, as well the Image that representeth an angel or some Saints, which is equall to Angels: *M. P.* his answer rather confirmeth than solueth this argument: for he sayeth, that the Ceremonie of putting off his shoes, was commanded to strike *MOSSES* with a religious reuerence; not of the place, but of the person there present; which was not God but an Angel, as the text there expresseth. * The place then being holy, required the reuerende respect of putting off his shoes, and that reuerence done to the place; strike *MOSSES* with a religious reuerence of the Angell speaking in the person of God: euen so holie pictures being firste duely reuerenced, doe strike men with a religious regarde of the Saint represented. To this, let vs annexe that dayes be truely called holie and worshippfull, as the first and last daies be truely called holy and worshippfull, as the first and last daies of the feast of Easter be. * And the vestments of Priests, because they are dedicated and employed to holie vses: euen so Images which are made

* Exod. 3.

* Exod. 12.

16.

* Exod.

28. 5. 2.

made in honour of God and his Saints, and erected to moue and teach vs to embrace heauenly courtes.

The third reason proposed by *M. P.* in fauour of the Catholikes is: It is lawfull to kneele downe to a chaire of estate, in the absence of the king: Therefore much more to the Images of God and his Saints in heauen glorified, being absent from vs.

To this hee aunswereth, that it is but a ciuill worship to kneele to the chaire of estate, and that very commendable to shew our loyaltie vnto our Prince: But kneeling vnto the Images of Saints, is religious, and therefore not alike.

R E P L Y.

He proposeth our argument to the haltes, or else this answere had bene preuented. For thus runneth our reason: As the chaire of estate is to bee worshipped with ciuill reuerence, in respect of the temporall Prince, whom it representeth: euen so the Images of holy personages that raigne now in heauen, are to be worshipped with a holy and religious kinde of curtesie: for as Temporall honour is due vnto a Temporall Prince, so religious and spirituall honour, is due vnto spirituall and most holie personages: And as a good subject testifyeth his loyaltie and good affection to wards his Prince, by honouring his regall throne: So doeth a good Christian giue testimonie of his dutiful, both estimation and deuotion toward those heauenly creatures, by giuing honor vnto their Images. At leastwise, why do not the Protestants exhibit ciuill reuerence alwel vnto the representations of Gods Saints, as to the shaddowes of the secular maiestie? vnlesse it be because they are fallen out with the Saints of God, and are become adorsers of sinfull men.

M. P. makes a third poynt of difference, that we may not worship God in any such Image, in which he hath appeared vnto men. In this we do not differ, vnlesse he takes it otherwise then he deliuereth it. Those Images we hold more reuerend than any others, as representations neerer approaching vnto the diuinitie, yet because they do not expresse the deitie, God is not directly apprehended nor worshipped in them, but onely by collection, as for example. The forme of a graue old man in *DANIEL*, doth not represent Gods perso, but we gather by that ancient forme Gods eternitie, whereby we arise to a meere perfect conceit of God, whom we adore: now other Images of Christ & his Saints, do carry our minds directly vpon their proper persons, whome in their Images wee adore and worshippe vnto their degrees. But wee worshippe Images with farre meaner reuerence than any of the Saints, in regard onely, that they do represent such personages,

OF IMAGES.

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and do induce vs more to loue and honour them, and do stir vp our dull-
ness more often and ardently to honour God in the Saints, and the Saints
in their degrees: as also to imitate their holy example as hath bin said more
than once; that all may vnderstand how far off we are from giuing Gods
honor vnto either Saint or Image. But this poynt of difference is made to
bring in a common argument of theirs, to wit, that the worshipping of
the golden Calfe is condemned as flat Idolatrie: * & yet the Israelits wor-
shipped not the Calfe but God: The Calfe, to which we say, they did not
worship the true God; the Calfe, but the god of the Egyptians, which was
taken by them to haue the shape of a blacke Calfe, with white spots. See S.
AUGUSTIN. * And therefore making the goldē calfe to represent this false god,
& attributing their deliuerance, vnto that supposed god, & not vnto the
God of Israel, committed idolatrie, which the text proueth most manifest,
these be thy gods that brought thee out of Egypt. M.P. answereth, that the mea-
ning is nothing else, but that the golden Calfe was a signe of the presence
of the true God: such glosses without any authority of the auncient fathers
is ridiculous, being against the plain text: but sayeth he, wee must not
thinke them so madde, as to take a Calfe made with their eare-rings to be
their God, no: but we may well thinke them so vngratefull vnto the true
God their deliuerer, that they did ascribe their deliuerance not to him, but
vnto that God, which the *Aegyptians* serued, whose purtraiture was that
Calfe.

* Exod. 32

* Lib. 18.
de ciuit. c. 5
* 1. De nat
deor.

Verse 4.

But now before we end this question, I must let you vnderstand what
worthy men they were that first began to wage battel against images: they
were the Iewes in their *Talmud. Ord. 2. tract. 1. dist. 2.* See *Synod. 7. act. 5.* A
barbarous Persian *Xerxes*, as witnesseth *NICOPHORVS Lib. 16. c. 27.*
Then *Mahomet* the great god of the Turks. *Alcoran ca. 15. & 17.* with such
like infidels forcerers, and the skumme of the earth.

See Card. BELLARMINE *de Imag. lib. 2. c. 6.*

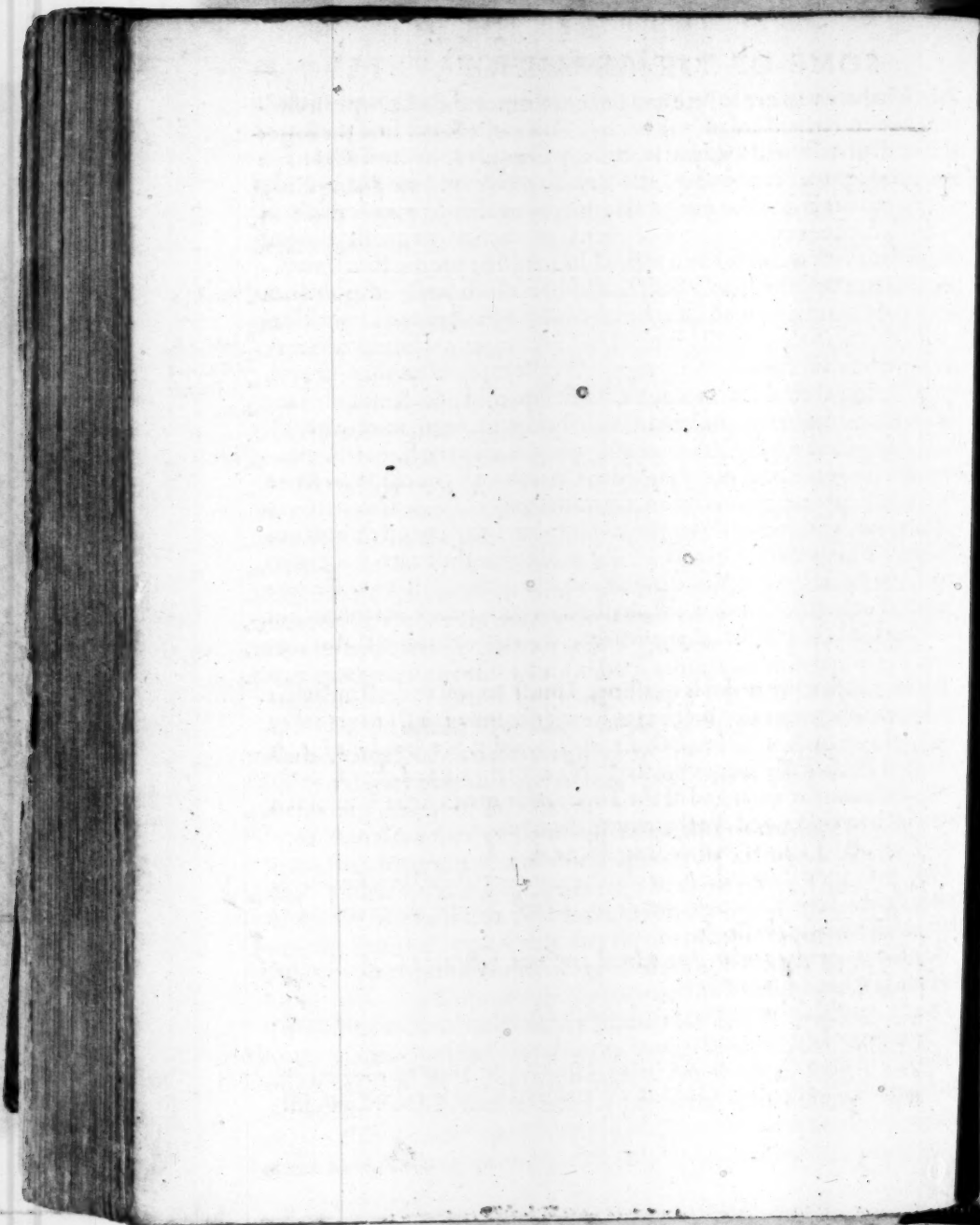
I will with one or two testimonies of the auncientest Fathers, finish this
controuersie. LACTANTIUS. *In car. de pass. Christ. Kneele downe and adore
the venerable wood of the Crosse.*

HIEROM, *in vita paula:* She adored prostrate before the Crosse, as if she
had scene CHRIST hanging on it.

BASIL against Iulian cited *act. 2. Synod. 7.* I honor the historie of the Im-
age, and do properly worship them.

Finally, in the 7. generall Councell holden 500. yeares past, they are
condemned of heresie, that deny the vse and worshipping of holy Images.

FINIS.



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SOME OF THE GREATER FAULTES

escaped in printing.

In the Epistle to the King.

Page the first, line 14. for ensaying, read ensuing. line 16. for your, read you. p. 2. line 24. put out or. p. 4. line 14. for the, read that. p. 7. line 1. for other, read theirs. p. 13. li. *vlt.* dele that. p. *vlt.* l. 18. for now, read nor.

For the rest followe the pages of the booke.

Pag. 5. line 14. for more, read meere. p. 8. l. 19. *dele* the. *ibidem*, for particle, l. 25. r. particulars. p. 15. l. 35. *d.* is. p. 18. l. 12. before session, adde sixt. p. 23. l. 19. for to, r. doe. p. 27. l. 33. for this, r. that. p. 30. l. 5. for disputeth, r. disproueth. *ibid.* l. 23. for quiteth, r. quoteth. p. 31. l. 4. *d.* it. *ibid.* l. 13. for this, r. there. *ibid.* l. 34. for these, r. therefore. p. 33. l. 11. put if the first of the parenthesis. p. 34. l. 4. for winter, read wind. p. 46. l. 27. for them, r. then. p. 54. *d.* l. 15. better. *item*, *d.* l. 35. the. p. 56. l. 36. for him the second, r. Christ. p. 58. l. *pen.* put in, before M. P. E. p. 59. l. *pe.* for miserable, r. miserably. p. 61. l. 5. *d.* one. p. 75. l. 14. put if, before he. p. 78. l. 9. *d.* and. *ib.* l. 12. for loosed, r. lost. *ib.* l. 19. *d.* of. p. 77. l. 28. *d.* there. p. 80. l. 33. for Aranican, r. Arausican. p. 87. l. 4. put for, before an. p. 89. l. 2. *d.* the. p. 91. l. 18. put it, after demaund. p. 93. l. 37. for S. r. s. p. 96. for Merus, r. Mercus. p. 100. l. 33. put come, before to. p. 102. l. 25. for first, r. fift. p. 107. l. 3. put was, before made. p. 109. l. 36. for diuers, r. diues. p. 113. l. 26. put for, after that. p. 114. l. 5. for is, r. else. *ibid.* l. 6. put by, to there.

At Traditions, beginne a newe Alphabet.

Pag. 8. line 18. for but, r. out. p. 14. l. 12. for learned, r. leaued. *ibid.* for Freneus, r. Ireneus: where in the margent is omitted the 3. & 5. booke of *Eccles. histor. Euseb.* p. 15. for one, in, r. on his. p. 16. l. 31. for true, r. that. p. 19. for see, r. so. p. 18. for yet l. 17. r. it. yet: for excusit, read exquisite. p. 20. l. 6. for then, r. them. *ibid.* l. 35. for profayne, r. profane. p. 25. l. 27. for naturall, r. materiall. p. 26. l. 24. ironious, r. erroneous. p. 27. l. 21. put thou after wouldst. p. 28. l. 13. *d.* out. p. 29. l. 20. put in, after lyeth. p. 32. l. 17. for liberty supposeth, r. to supply. p. 33. l. 19. for repeale, r. repeate. p. 35. l. 37. for assureth, r. assayeth. p. 36. for doing, r. dong. p. 38. l. 1. put for, after prayer. p. 40. l. 29. for meane we, r. renewe. *ib.* l. 30. for raucing, r. rauing. p. 42. for when, r. whome l. 12. for linea, r. liniamentes. p. 43. l. 28. for 100. r. 1000. p. 53. l. *pe.* *d.* of. p. 54. l. 24. for seated, r. seperated. p. 56. l. 36. for meere, r. more. *ibid.* l. 38. for vnto, r. after. p. 57. l. 8. & 9. after, but God put, in.

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